

THE BRHADĀRANYAKA UPANIṢAD
EXPOUNDED FROM
ŚRĪ MADHVĀCĀRYA'S PERSPECTIVE

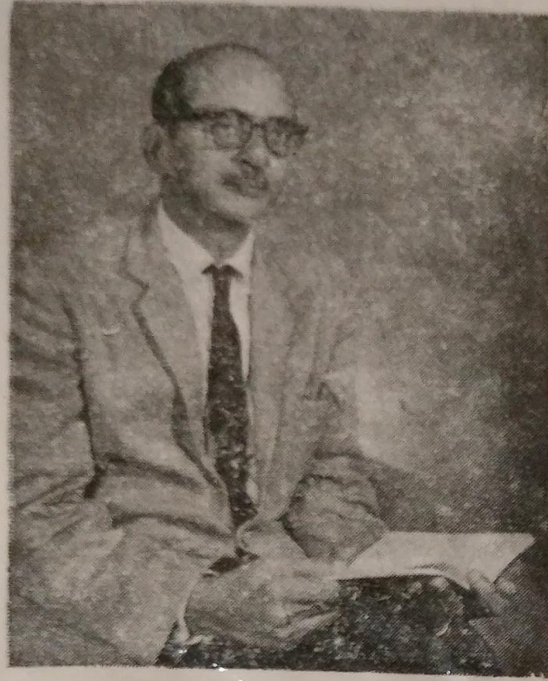
By

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ABBREVIATIONS

A.Ā.	Aitareya Āraṇyaka
AV	Anu-Vyākhyāna (Madhva)
B.	Brahṇan
BS	Brahmasūtras
BSB	Brahmasūtrabhāṣya
BSPC	Brahmasūtras and their Principal Commentaries
Bṛh.Up.	Bṛhadāraṇyaka Upaniṣad
Bhāg.	Bhāgavata Purāṇa
Chān.Up.	Chāndogya Upaniṣad
G.B.	Gītā-Bhāṣya
G.T.	Gītā-Tātparya
M	Madhva
Muṇḍ.Up.	Muṇḍaka Upaniṣad
Mbh.	Mahābhārata
Paṇ.	Pāṇini (Sūtras)
Raghu.	Raghūttama Tīrtha
Rāgh.	Rāghavendra Tīrtha
RV	Rg Veda
Ś	Śaṅkara
Śvet. Up.	Śvetāśvatara Upaniṣad
Taitt. Up.	Taittiriya Upaniṣad

KEY TO DIACRITICAL MARKS

अ	a	उ	the
आ	ā	ड	ḍa
इ	i	ढ	ḍha
ई	ī	ण	ṇa
उ	u	त	ta
ऊ	ū	थ	tha
क	k	द	da
क्र	kṛ	ध	dha
ए	e	न	na
ऐ	ai	प	pa
ओ	o	फ	pha
औ	au	ब	ba
· (अनुस्वार)	m̐	भ	bha
: (विसर्ग)	ḥ	म	ma
क	ka	य	ya
ख	kha	र	ra
ग	ga	ल	la
घ	gha	व	va
ङ	ṅa	श	śa
च	ca	ष	ṣa
छ	cha	स	sa
ज	ja	ह	ha
झ	jha	ळ	ḷa
ञ	ña	क्ष	kṣa
ट	ṭa	ज्ञ	jña

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"Sri Sri Gopinatho Vijayate"

**SRI SRIPADARAJA MUTT,
Mulbagal-Kolar.**



Our prayers for the blessings of *Sriman Nārāyaṇa* on behalf of our well-wisher Koulagi Rāmācharya.

It is praiseworthy that the Dvaita Vedanta Studies and Research Foundation has, for the upliftment of deserving souls, chalked out a number of projects to publish the philosophy of *Srimad Anandatirtha* purporting the 'eternal truth'. We pray for the blessings of *Sriman Nārāyaṇa* to enable the Foundation to continue its projects with redoubled vigour.

Taking the name of *Sriman Nārāyaṇa*, we offer our prayers to Lord *Sri Sri Gopinātha*, the same as *Sri Hayavadana* and *Sri Raṅgaviṭṭhala*.

Sd/- Sri Vijnānanidhigalu.

SRI PEJAWAR MUTT, UDUPI.



It is a matter of joy for all seekers of knowledge that the Dvaita Vedanta Studies and Research Foundation has sponsored a big project for the propogation of Madhva philosophy through research and publication of rare texts and translations. Such deals in promoting *Mādhva* Philosophy are quite rare. We heartily welcome this effort of the foundation in meeting this inadequacy. May this project prosper by the grace of Sri Hari and Sri Guru and with the co-operation of the government and the public. We hope that the project will be successful in reflecting in people's minds the message of Sri Madhvacharya's Tatva vada.

(Sd) Sri Visvesathirtha Sripadangalavaru.

Sri Pejawar Mutt, Udupi.

CHAIRMAN'S NOTE

Way back in March 1980, a group of persons interested in and enthusiastic about Dvaita Vedānta met under the Chairmanship of Late Dr. C. N. R. Rao and decided that it was necessary to have an organisation to initiate, develop and produce literature on Dvaita Vedānta which can be understood and appreciated by laymen having no knowledge of Sanskrit and directed Sri Koulagi Ramachar to prepare an outline and full-fledged project taking the assistance of Late Dr. T. K. Lakshman and Sri P. N. Srinivas of Techno Consult Services.

Accordingly, a project report covering the various activities, capital requirements and cost estimate thereof, highlighting the necessity for such an organisation with objectives such as :

- a) collection and publication of works on Dvaita Vedānta.
 - b) Initiating comperative studies and Research on Philosophy - Eastern and Western and Dvaita Vedānta in particular.
 - c) Training scholars for the purpose etc.,
- among several others of like nature submitted by him was accepted by the Committee.

HH Sri Sri Vijayanidhi Tirtha Swamiji of Sri Sripadaraja Mutt, Mulbagal, was approached for assistance and he readily agreed to place 4-1/2 acres of land at Narasimha Teertha at the disposal of the Foundation and consented to be its Chief Patron.

HH Sri Vishvesha Tirtha Swamiji of Pejawar Mutt, who was approached, readily agreed to be the Patron of the Organisation.

The Project was submitted to the Government of Karnataka seeking financial assistance. The Government communicated their approval to the project in toto and granted Rs. 4.50 lakhs as Aid.

The Foundation commenced its activities with effect from 15th September 1983 and has organised about 30 lectures by eminent Philosophers. The texts of their lectures will be published in the Foundation's 'Dvaita Darshana Grantha-mala' for the benefit of those interested in the subjects.

Several important works such as Histories and expositions of the school of thought have been translated and are being published shortly.

The present work 'The Bṛhadāraṇyaka Upaniṣad expounded from Śrī Madhvāchārya's Perspective' is the second in the Series, in English. It is sincerely hoped that these publications would rouse considerable enthusiasm among laymen and scholars interested in philosophy and particularly in Dvaita Vedanta, not only in India but also all over the world.

Philanthropists and charitable Institutions have come forward to assist the Institution and it is hoped that they will continue to do so to enable the Institution to fulfil its objectives.

Chairman & Members of the
Executive Committee
DVS&R FOUNDATION

PUBLISHER'S NOTE

We are extremely happy to present 'The Bṛhadāraṇyaka Upaniṣad Expounded from Śrī Madhvācārya's Perspective' as our Second Book in the series in English. We are indeed grateful to Dr. B. N. K. Sharma, for having entrusted us with the Publication of this book.

Dr. B. N. K. Sharma needs no introduction and the Book no apology.

With the Publication of this work which initiates a critical and comparative study and exposition of this famous Upaniṣad, a much felt want is fulfilled and we do hope the Readers will profit in the study of Dvaita Vedānta with the help of this Book.

We are thankful to Smt. Vimala Srinivasan for having provided the design 'Dvāsuparnā' for our emblem.

Our thanks are also due to M/s Sudha Mudrana Mandīram for getting the Book neatly.

KOULAGI RAMACHAR

Hony. Member Secretary

PREFACE

The Vedānta has played a dominant role in Indian thought. It is undoubtedly its culmination. It has however come down to us in two or three principal versions associated with the names of such distinguished Ācāryas as Śaṅkara, Rāmānuja and Madhva. Of these, only Śaṅkara and Madhva have left us complete commentaries on the Ten major Upaniṣads which form the basis of the Vedāntaśāstra.

It is however sad to contemplate that even at the dawn of the 21st Century, the exaggerated and onesided importance which came to be bestowed on Śaṅkara's interpretation of the Upaniṣads under certain historical circumstances connected with the discovery of Sanskrit by the Western Scholars and its repercussions on the Nationalist movement in India and the subsequent work of Vivekānanda in spreading the message of the Advaita Vedānta all over the world should still stand in the way of the uncompromising Theistic interpretation of the Philosophy of the Upaniṣads and Vedānta Sūtras sponsored by Madhvācārya receiving equal attention and publicity. The writings of well known Professors of Indian Philosophy like Dr. Radhakrishnan, Chandradhar Sharma, P.T. Raju and others in our own time have gone the same way of boosting the Advaita interpretation of the Upaniṣads paying scant attention to their robust realistic and Theistic interpretations.

My work on the *Brahmasūtras and Their Principal Commentaries*, in three Volumes (2nd Edition) sets right this glaring imbalance of modern Indian and Western scholarship in the treatment of the Sūtras of Bādarāyaṇa.

In this work, I have taken up a similar task of demanding parity of study and interest of Modern scholarship from our academic circles for the Upaniṣad Bhāṣyas of Madhva, with those of Śaṅkara, in the best interest of genuine advancement of thought.

I have started with the Bṛhadāraṇyaka Upaniṣad for various reasons. It is the most voluminous among the major Upaniṣads in prose. It has come to be regarded as the citadel of Monism of which the great Yājñavalkya is supposed to be the Founder-Father with Śaṅkara as his mediaeval expositor. And, there are nearly a dozen English translations of this Upaniṣad following or based on Śaṅkara's bhāṣya on it by distinguished writers like Hume, Radhakrishnan and several Swamis of the Rāmakrishna Mission, who set the pace of thinking of our Younger generation.

The earliest English Translation of Madhva's Bhāṣya on the Bṛhadāraṇyaka was by Srish Chandra Vasu, published in 1916 in the SBH Series, Allahabad. Besides the gist of the Bhāṣya it also gave word for word meanings of the Upaniṣadic text. But the recondite nature of Madhva's commentary, which embodies implicit criticisms of Śaṅkara's interpretation, wherever necessary, besides giving his own fresh interpretations of the text, the mixed style of prose and verse in which the Bhāṣya is written and the profuse quotations from a multiplicity of fading and forgotten sources given by Madhva in support of his own interpretations couched in a highly condensed style of writing, render the task of a direct translation rather difficult and less useful at present. I have therefore preferred to adopt the expository method of presenting the salient contents of his powerful commentary on the topics figuring in the Upaniṣad.

For purposes of my exposition, I have utilised two very important Sanskrit glosses of the Dvaita School on the Bṛhadāraṇyaka Upaniṣad. The first and the foremost is that of Śrī Raghūttama Tīrtha (1557-96) which is both critical and copious explaining not only the *Bhāṣyārtha* but giving the *Khaṇḍārtha* (of the Upaniṣadic text as such) While dealing with the *Bhāṣyārtha*, Raghūttama's learned gloss cites relevant passages from Śaṅkara's bhāṣya on the Upaniṣad and discusses the admissibility of its interpretations. This offers us great assistance in understanding *where, how and why* Madhva has been obliged to differ from Śaṅkara and provides valuable material for weighing the merits of their respective interpretations and their fidelity to the text of the Upaniṣad. Modern scholars and critical students of the Upaniṣad and laymen too are sure to find much to learn and unlearn from such a comparative study of the two Bhāṣyas on this famous Upaniṣad.

The gloss of Rāghavendra Tīrtha (1623-71) briefly elucidates the text of the Upaniṣad from Madhva's standpoint.

I have here and there cited Dr. Radhakrishnan's translation of this Upaniṣad from his *Principal Upaniṣads*, for passing comments. I have not thought it necessary to refer to other translations by the Svāmīs of the Rāmakrishna Misson or D.S. Sarma, Hume or that published by the Divine Life Society, Rishikesh, as they mostly repeat Śaṅkara's position and have nothing original or substantial to say on textual exegesis.

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January 26th 1988

Dr. B. N. K. SHARMA

INTRODUCTORY BACKGROUND

THE PRINCIPAL UPANIṢADS FROM MADHVĀCĀRYA'S PERSPECTIVE

I

In principle and in substance, the classical Upaniṣads are totally committed to Brahman or the science of Brahman. For this reason, they are called "Adhyātmavidyā." The term 'Ātman' here signifies the Supreme Ruler of all finite reality and its indwelling Controller, called the "Antaryāmi in the Bṛhadāraṇyaka Upaniṣad. The prefix 'adhi' signifies" transcendence (*Adhir Īṣvare* Pāṇ, 1. 4. 97).

While the Mantras and the Brāhmaṇas of the Vedic literature deal with God or Brahman apparently as an external Being, the Āraṇyakas turn pointed attention to its immanence in the world of matter and souls. The sources of man's spiritual insight are both subjective and objective—the light of the self within and the wonders of the world without. In the Samhitās the vast order and movement of nature, *ṛtam*, (from *ṛ* to move on) holds attention. The Upaniṣads turn to explore the inner world of man (*Kaṭha Up. V. 1*). From the outward physical world, the attention is here shifted to the inner immortal self and its states of waking, dreaming and dreamless sleep and beyond and its relation to the Supreme Unseen Power, which steers 'it thro' all these states (*Bṛh. Up. iv.3.15* and *BS III.2*). The supreme of the Upaniṣads is thus the God in Man, and in the Universe. With this shifting of attention and emphasis, from the outer to the inner world of man's states of experiences, his struggles and his quest for rest in the final source of all finite reality, (*Kena Up 1 1*) came the birth of true philosophy.

The idea of a central causal power behind the world had already been reached in the Samhitās. It had, however, remained at the outer level of the gods presiding over the powers of nature : *Sahaiva santam na vijānanti devāḥ* (T.Ā.iii.11). Following the Āraṇyakas, the Upaniṣads perceptibly completed the extension of sway of the inner governing principle of the universe as holding the key to the very existence, power of knowing and functioning of all finite reality (*Aitadātmyam idam sarvam* Chān. Up. vi. 15) meaning : All this has Him as its inner Ruler (*Ātmā*). This sums up the teaching of the Upaniṣads. Rāmānuja points out in his *Śrībhāṣya* (i.1.1) that Uddālaka's statement "Tat tvam asi", following '*Aitadātmyam idam sarvam*' does not make any fresh predication. It merely extends the application of the general principle, that all this has the Supreme being as its inner Ruler, to the particular case of the person addressed viz. Śvetaketu, who represents the inquiring self, the Jivātman, thereby pricking the bubble of his vanity and conceit and making him realise that like everything else in the universe he too is subject to the same unseen power of God and is dependent on Him.¹

The laying down of universal propositions such as *Īśāvāsyam idam sarvam* (Īśa Up.) *Aitadātmyam idam sarvam* (Chān Up.) as the corner-stone of Upaniṣadic philosophy naturally led to an absorbing interest in the pursuit of serious philosophical reflection on the relationship between the human personality and its environment, the world of matter and their highest governing principle: *Tam ātmastham ye'nupaśyanti.....teṣām,*

1. *Nātra kiñciduddiśya kimapi vidhiyate. Aitadātmyamidam sarvam. Iti pratijñātārthasya viśeṣe Upasamhārah.*

(*Śrībhāṣya*)

नात्र किञ्चिदुद्दिश्य किमपि विधीयते । ऐतदात्म्यमिदं सर्वम् इति प्रतिज्ञातार्थस्य विशेषे उपसंहारः ।

sukham śāśvatam (Śvet.up.ii, 2, 13). We see here that the Lord present in the individual self needs must be different from the self.

While the Mantras adopt a laudatory approach and the Brāhmaṇas a mandatory one, the Upaniṣads clothe their thoughts in colorful mystic language and imagery, analogies and parables. For this reason the logical steps of their philosophical pronouncements and postulations often remain obscure in the background and have to be drawn out and developed systematically thro' discursive reasoning and given concrete form and shape. This was accomplished in the Nirṇāyaka Sūtras, the Sūtras of Bādarāyaṇa.

The philosophical etymology of the term 'Upaniṣad' given by Śaṅkara in his c. on the Kaṭha Up. on the basis of the three interrelated meanings of the root 'sad' with 'Upa' and 'ni' as prefixes, signifies the Vidyā (lore) which loosens the bonds of transmigration, destroys the seed of Avidyā and leads to Brahman, is acceptable to Madhva also. He therefore insists that being intended to give us the highest knowledge of Brahman (Cf Aupaniṣadaḥ Puruṣaḥ) these Upaniṣads ought to be interpreted uniformly consistently and exclusively so as to reveal the transcendental majesty of Brahman as the universal Creator (*Viśvasya kartā*), the indwelling controller of the world (*Viśvāntaryāmi*) towering high above over all finite reality (*Viśvataḥ paramam*) and that they should never be deflected from their highest purpose, aim and objective (*mahātātparya*) or made to stray into miscellaneous topics pertaining to 'lower Vidyā' or a duplicate Brahman called 'Saguṇa' clothed with superimposed reality and attributes.²

2. *Upaniṣattvācca viśeṣato na yatkiñheiducyata iti vaktum yuktam. Abhagavadviśayasya ninditatvāt na upaniṣatsu anyad ucyate.* (M. Brh. up. III.1.10)

उपनिषत्त्वाच्च विशेषतो न यत्किञ्चिदुच्यते इति वक्तुं युक्तम् ।
अभगवद्विषयस्य निन्दितत्वात् च न उपनिषत्सु अन्यदुच्यते ।

Madhva shows us in his commentaries on the Upaniṣads how the various Vidyās (meditations) taught in them have for their principal subject matter only the transcendental majesty of Brahman possessed of infinite perfections, as being the immanent source of all cosmic life and development, without becoming at the same time tainted by their change of status and other shortcomings, by reason of its transcending matter and souls.

This Brahman-centred approach of Madhva to the interpretation of the various Vidyās in the Upaniṣads, which other commentators have all been content to associate with the meditation of lesser principles like the elements of nature (*as Brahman*) comes out clearly in such contexts as the Gāyatrī-Vidyā (V. 4) Jyotir-Br. (IV. 3) the Pañcāgni Vidyā (Chān. V. 3-10) the teaching about Annamaya, Manomaya etc. (*Taitt. Up.*) the Adhiloka Adhijyautiṣa series (*Taitt. Up.*) Tad asya Prathamam janma. (*A. Ā. ii, 4, 1* Aśva Br. *Brh. Up. i, 1, 2*) Uktha Vidyā (*A. Ā. ii, 3*) Udgītha Vidyā (*Chān. Up. i, 2, 5*) the Śārīra Br. (*Brh. Up. iv, 4, 1-25*) the Saptāṇna-Br. i, 5, 1-23) and a host of others.

Madhva writes "Prakṛti, Puruṣas, their *esse* and potencies and powers of knowing and functioning are all controlled by the Lord's eternal will. Just as non-eternals in creation are governed by His will, the eternals too are equally governed by His will, in respect of their eternal existence and powers. The Śṛuti says : Nothing comes about, O Indra, near or far, without Thy will" (RV. X. 112, 9).

The whole fabric and pattern of Upaniṣadic thought as conceived above, has by been put in a nutshell by Madhva and has been elaborated by his great commentator Jayatīrtha, in his *Nyāyasudhā* as follows :-

"All Vedantic texts proclaim with one voice the supreme majesty of Brahman as the home of numberless perfections and as free from all flaws and from limitations of space and time.

Among them (1) some represent B. as endowed with all *positive attributes* such as omniscience, lordship of creatures, control of beings from within, beauty, harmony and goodness (2) some others describe it *negatively* as being free from all blemishes such as sin, and suffering and liability to material embodiment, change and decay (3) Yet others speak of it as *far beyond* the reach of mind and speech, in order to make it clear to us its inaccessibility to our limited understanding, in all its completeness, without its grace. (4) Still others represent it as the *only one that exists*, so that it may be sought as the supreme value of life to the exclusion of everything else (5) A few others proclaim Brahman as the Self (*Ātmā*) of all (*sarvātmā*) that it may be realised as the *ultimate source of the existence, cognitive power and functioning of all finite reals*.

But uninitiated minds miss this unity of their teaching in and thro' this variety of complementary perspectives and miss the richness and beauty of their integral philosophy by breaking up their uniform thought-content into 'lower' and 'higher' knowledge of *Saguṇa* and *Nirguṇa* and *Vyāvahārika* and *Pāramārthika* levels of truth".

As the ultimate source of all, the supreme B. must necessarily *be in* all forms of material evolution and in the psychophysical states of living beings through Its own manifestations in all of them. This is the obvious corollary of the statement in the Taitt. Up. (iii. 6) that having created the many, Brahman entered into them all, in order to sustain and energise them from within, with its own appropriate indwelling Forms. Madhva cautions us that Brahman's manifesting itself,

in this way, in all its creations thro' appropriate forms, is not to be understood in the Pantheistic sense of transforming itself into those created things as such but in the esoteric sense of taking appropriate forms of pure intelligence and bliss of transcendental essence and entering into them for suitable impulsion and direction from within, at all times without becoming defiled by their imperfections :

Tatsthem tadvyatiriktam ca niyantāram namāmahe.

तत्स्थं तद्व्यतिरिक्तं च नियन्तारं नमामहे ।

(*Skanda Purāṇa* ii, 9, 16, 18)

This crucial passage from *Skanda* tho' not quoted by Madhva himself sums up his philosophical position admirably.

This way of synthesising the various thought-currents of the Upaniṣads so as to converge on one undivided and indivisible Brahman of infinite perfections as the theme of Vedānta worked out by Madhva, provides the fullest scope and comprehensive basis for the smooth and orderly harmonization (*ekavākyatā*) of all seeming conflicts and contradictions of thought in their descriptions of Brahman, and its relation to the world. This harmonization worked out by Madhva from a robust Theistic standpoint gives equal status to all the texts both Monistic and Theistic without upgrading some as representing the highest truth (*tattvāvedaka*) and downgrading others as *Vyāvahārika* to a lower level of reality and as such not strictly truth-declaring (*a-tattvāvedako*), as has been done in the Advaita School. Herein lies the distinctiveness of Madhva's contribution to our understanding of the heart of the Upaniṣads and their unexpurgated teachings. Buddhist philosophy is indubitably post-Upaniṣadic. The flights of acosmic and idealistic speculations achieved by the Buddhist thinkers seem to have made deep impression on the minds of contemporary

Brahminical circles which were still nursing their loyalty to their Vedic heritage. Consciously or unconsciously, then, they came to nurse a sneaking admiration for Buddhist metaphysics. It was therefore only natural that in course of time, when determined efforts were made to rehabilitate Vedic philosophy and prevent its being swallowed and swept away by Buddhism, a certain measure of unwitting compromise and reading of Buddhist ideas and patterns of thought should have found their way into the Revivalist literature of the Brahmins. This paved the way for a partial reorientation of Upaniṣadic philosophy on semi-Buddhist lines in some Aupaniṣada circles. The Buddhist sources themselves refer to such Ātmavādin as their rivals whom they want to wean away entirely to their ways of thinking. (See *Laṅkāvatāra*)

II

However, the earliest commentaries on the Vedānta Sūtras seem to have kept clear of Buddhist Ajātivāda, its acosmism and subjective idealism and were content with a Pantheistic rendering of Upaniṣadic thought, which looked upon the reality of the world of matter and souls and the difference between Jīvas and Brahman as being due to real Upādhis (differentiating conditions - hence not absolute or irrevocable. However, it was not long before the philosophical inadequacies of Pantheistic metaphysics came under fire by the new school of "Aupaniṣadas", inspired by Buddhist Ajātivāda, led by Gauḍapāda and some other early writers like Ācārya Sundara Pāṇḍya. Later on Gauḍapāda's frank leanings towards Buddhist Ajātivāda were discreetly modified and toned down by Śaṅkarācārya thro' his Vivartavāda as a compromise between Ajātivāda and Brahmapariṇāmayavāda (of Pantheism), while retaining the latter's nomenclature of "Abhinna-nimittopādānatva of Brahman, as a smoke-screen.

But while Pantheism belied the unchanging purity and uniformity of essence of Brahman's being, Vivartavāda reduced

Brahman's authorship of the stupendous universe to an unsubstantial 'appearance' more mental than physical in its nature, thereby taking away the meaning and seriousness of purpose behind the whole theory of cosmic creation and the theory of Karma and transmigration of souls and the entire program of spiritual Sādhana which constitute the very basis of eschatology of Hinduism³ resting on the common and continuous heritage of Vedic and post-Vedic literature.

It was necessary therefore to go in for a more balanced and self-consistent approach to the philosophy of the Upaniṣads in which the world of matter and souls will have an actual reality of its own—no doubt, depending on the eternal will of the Lord. The controlling Lord does not suffer any kind of diminution of his authentic being thro' any kind of self-delusion (*adhyāsa*) in the process of creating and maintaining the world of matter and souls.

III

In the interest of reviving such a pristine Theism of the Upaniṣads, it was necessary to make a clean break with Ajātivāda, Brahmapariṇāmavāda, Brahnavivartavāda and Brahman's Abhinnaṇimittopādānavāda. Primordial Prakṛti had to be restored to its rightful place as a Paratantratattva (dependent reality) providing the stuff of the universe and operating under Brahman's impulsion and evolving the world (see Śvet. Up. v. 5) as the material behind all cosmic evolution and activity at all times and stages in the career of souls, from

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3. "The doctrine of transmigration of souls has no interest whatever in asserting such an inexplicable thing that the Individual soul loses its identity in Brahman. It is sufficient for it to maintain that as a result of freedom attained, the soul is in a state of bliss" Albert Schweitzer, *Indian Thought and its Development*. p. 61,

bondage to release. The role of the Supreme being in cosmic development in the Theism of Madhva is much more vital, radical, comprehensive and *inward* in its meaning and implications than that of a merely external Agent or efficient cause operating wholly from without, as in the Nyāya Vaiśeṣika and Yoga schools. Hence the term *Nimittakāraṇa* applied to Brahman's role in the creation, sustenance, control and dissolution of the universe, in Madhva's interpretation of the philosophy of the Upaniṣads is not synonymous with its sense and usage in the Nyāya Vaiśeṣika and Yoga systems. *This is a very crucial point, which is often missed or ignored by critics evaluating Madhva's contribution to Theism.* Suffice it to say that the Ācāryas's conception of God as *Nimitta Kāraṇa* of the world as *Sarvasattāpratītipravṛttinimittam*" the source of existence, cognisability and functioning of all else, is poles apart from the Nyāya Vaiśeṣika conception of God as *Nimittakāraṇa*. To explain, *Dravyas* (substances) *guṇas* (qualities) *Kāla*, atoms etc. in Nyāya Vaiśeṣika and their essential natures do not owe their existence or power of functioning to God.

IV

The monopolistic hold of Śāṅkara-Vedānta on the interpretation of the Upaniṣads cannot be said to have been effectively or credibly challenged by Bhāskara or Rāmānuja, in so far as they had *not* commented on all the major Upaniṣads in full to inspire complete confidence in their stand. It was left to Madhva to take up this task in earnest and reveal the unadulterated Theism of the Upaniṣads in their proper setting.

In commenting on the Upaniṣads Madhva takes note of their Mystic idiom and phraseology in describing the nature of communion of the released souls with Brahman in passages like *Yatra nānyat paśyati nānyat śṛṇoti* (*Chān up.* vii 24. 1) *Yatra vā anyad iva syāt tatra anyo anyat paśyet* (*Bṛh.* iv 3.31)

Natu taddṛiṭṭyam asti tato anyad vibhaktam yat paśyet (iv 3.23) and explaining them in such a way as would not LIQUIDATE THE HUMAN SPIRIT IN Brahman, entailing the loss of its authentic individuality in the last analysis. He explains that the human self is so absorbed in the ecstatic joy of its communion with the Lord that it has no eyes, ears or thought for anything else but the Lord. It is this state that has been so profoundly described in the surcharged emotional accents of the Śruti quoted above and its paraphrase in the Gīta as pointed out by Jayatīrtha :

*Parameśvarabhaktirnāma niravadhikaḥ svātmātmīyasama-
stavastubhyaḥ api anantaguṇādhikaḥ antarāyasahasreṇāpyapra-
tibaddhaḥ niranantarapremappravāhaḥ. Yamadhikṛtya 'yatra
nānyatpaśyati nānyat śṛṇoti sā niśā paśyato muneh
ityādiśrutismṛtayah.*

परमेश्वरभक्तिर्नाम निरवधिकः स्वात्मात्मीयसमस्तवस्तुभ्योऽप्यनन्त-
गुणाधिकः अन्तरायसहस्रेणाप्यप्रतिबद्धः निरन्तरप्रेमप्रवाहः । यमधि-
कृत्य 'यत्र नान्यत्पश्यति, नान्यच्छृणोति' 'सा निशा पश्यतो मुनेः' इत्यादि-
श्रुतिस्मृतयः । (NS. I.)

Significant is Rāghavendra Tīrtha's comment on this-
Asambhāvito ayam premapravāha ityata āha-'yamadhikṛtya' iti.
(NSP.)

असंभावितोऽयं प्रेमप्रवाह इत्यत आह—'यमधिकृत्य' इति ।

The reader is referred to Madhva's explanation of Brh. Up. IV 3 at its proper place in the present volume.

V

Madhva's commentaries on the Upaniṣads naturally bring into prominence the full measure of support which they give to the basic doctrine of Theism that the supreme Brahman is the source of being becoming and functioning of all finite reality and

the impossibility of explaining away the Dualistic texts, which are admittedly more numerous than the few Monistic-looking ones, in any but their full expressed sense. He then shows how a few so-called 'Advaitic texts' like *Idam sarvam yad ayam Ātmā* (Bṛh. Up. 3, 4.6) *Tat tvam asi* (Chān. up.) *Aham Brahmasmi* (Bṛh. Up.) *Vācārambhaṇam* (Chān. up.) *Prāṇo vā aham asmi* (AĀ II 2.3) *Pare avyaye sarva ekibhavantī*. (Mund. up. III 3.1) *Asaṅgo hyayam Puruṣaḥ* (Bṛh. Up.) clothed in high-flown Mystic language and imagery and which have been appropriated by Monism to its advantage, on very superficial grounds and unproved assumptions, could all of them be properly explained in keeping with the reality of the world of matter and souls and the survival and dependence of the released souls on the Supreme. The logical and other inadequacies and self-contradictions of several of such Monistic-looking texts in the Bṛh. Up. itself have been brought to light in relevant contexts in this work as the reader can see for himself. (pp. 23,28,41,64,75)

Madhva establishes the principle of Sākṣi, the Apperceiving Self as the criterion of all epistemological certitude in all our experiences, mundane or trans-mundane, which even the deliverances of the Śrutis will have to respect as their Upajīvyā Pramāṇa.⁴ He also keeps scrupulously close to the context and the syntactic requirements of the passages and makes use of approved grammatical sanctions based on case syncretism, suppressed causal constructions and etymological analysis of words⁵ in addition to logical argumentation

4. On the place and importance of Sākṣi in M.'s Philosophy see my *Philosophy of Śrī. Madhvācārya* (2nd Edn. Motilal Banarasidass, Delhi - 7 (1986).

5. Such as *Saptasu prathamā, ṣaṣṭsu dvitīyā*.

(*Mahāvākyakaraṇa Sūtra*)

सप्तसु प्रथमा, षट्सु द्वितीया ।

against the admissibility of Advaitic interpretations besides the evidence of a large number of fading and forgotten source books of much more ancient standing than the interpretations of later day commentators, however eminent. Instances of these will be found by the discerning reader in the body of the present work.

VI

Another striking feature of Madhva's method of interpretation lies in the way in which he links and coordinates the cosmology of the Upaniṣads with the presiding activity of the twentyfour Tattvābhimāni Devatās of the "Vedic Sāṅkhya" covering the entire gamut of cosmic evolution and involution under the primary impulsion of the Supreme Being, exercised thro' the Cit-Prakṛti or Śrītattva, the presiding deity of Mūla Prakṛti itself, and its three strands of Sattva, Rajas and Tamas presided over by the three forms or Śrī. Bhū and Durgā of Cit-Prakṛti herself. The acceptance of Cit-Prakṛti as the presiding deity of Prakṛti follows from the acceptance of the doctrine of Abhimānidevatās in the Brahmasūtras. Śaṅkara and Rāmānuja have also accepted the existence of "Abhimānidevatās" presiding over Jaḍa-tattvas like *āpaḥ* and *Prthivī* (see e.g. S. on Brh up. 3.9. 1 p. 122). They have *not* however worked out the gradational hierarchy of these Abhimānidevatās and their universe of Abhimāna in the macrocosm and the microcosm *with such precision and thoroughness as Madhva*, in the interpretation of the Upāsana of various Vidyās and in the cosmology of the Upaniṣads and the Purāṇas.

Thus the Supreme Being transcending all creation remains rooted in his own majesty (*Sve mahimni pratiṣṭhitah*) and makes

Svātantryasnehayorantarnītanīc.

(Brh. up. V. 3. 14-18)

स्वातंत्र्यस्नेहयोरन्तर्नीतनिच ।

His presence felt everywhere; as the ultimate source of all finite reality, its being, becoming and functioning.

Tatra tatra sthito Viṣṇuḥ tattacchaktiḥ prabodhayan.

Eka eva mahāśaktiḥ kurute sarvamañjaṣā.

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तीः प्रबोधयन्

एक एव महाशक्तिः कुरुते सर्वमञ्जसा ।

VII

In the history of thought it has often happened that particular texts have come to be victimized by a dominant line of interpretation which has for long afterwards prevented critics and commentators from venturing to place them in their proper perspective. The Upaniṣads have suffered the same fate at the hands of Gauḍapāda, Śaṅkara, Bhāskara and others who have side - tracked their philosophy into an investigation of the true nature of the Pratyagātman or the individual self of man and the rediscovery and affirmation of its essential identity with the so-called universal self or Para-Brahman.

This excessive preoccupation of these early Monistic Vedantins with the individual self and its affirmation as the terminus of all philosophical quest and its fulfilment as the *summum bonum* of spiritual life is the result of a gross error of perverted judgement that in its true original and primary sense the term "Ātman" which is so often used in the Upaniṣads stands mainly and as a rule for the individual self, as the real *subject of philosophical quest and realisation*. The Ātman-Brahman equation of the Advaita school is the result of this *unproved assumption*. How persistent and alluring has been the fascination which this facile hypothesis of traditional Monistic commentators of the Upaniṣads has exercised on the imagination of modern Indian scholars and Western savants who were guided mostly by the literal sease of the passages without *caring* to go into the con-

text, or the significance of the analogies used there, may be seen from the typical assertion made by Dr. Radhakrishnan in the Introduction to his translation of the *Principal Upaniṣads* that "in the early prose Upaniṣads, "Ātman" is the principle of individual consciousness and "Brahman" the Superpersonal ground of the cosmos. Soon the distinction diminishes and the two are identified." (P. 77).

But when one investigates the matter seriously, one finds that the term 'Ātman' as used in the higher contexts of its occurrence in the Upaniṣads, such as pertain to the genesis of the cosmos and its evolution and the goal of man, *it does not stand for the individual self but for the Supreme Overlord and creator of the universe as such. In the light of this finding, the whole foundation and superstructure of Advaita metaphysics tumbles down as we shall presently see.*

Madhva's chief contribution to the proper understanding of the philosophy of the Upaniṣads lies in opening our eyes to this learned error of judgement and fallacy of Sankara and his followers and their modern admirers led by Vivekānanda, Deussen, and later modern Indian scholars and *Professors of Indian Philosophy in our Universities*, Madhva has helped disinterested students of the Upaniṣads to take a fresh look at them from a correct perspective. The basic misconception of the individual self in isolation being the subject of study and realisation has practically *deposed* God or the Supreme Brahman from his rightful place of honor in the heart of the Upaniṣads as the *Aupaniṣadaḥ Puruṣaḥ* and substituted, in his place, a dummy in the form of a duplicate Brahman called *Saguṇa-Brahman* or *Īśvara* clothed in all the gorgeous apparel of *superimposed attributes galore*, all of them of an unreal nature (*mithyādharmā*) as a concession to weak minds who cannot digest the concept of a *Nirguṇa* and a *Nirviśeṣa Brahman*'.

Nirviśeṣam param brahma sākṣātkartumantīvarāḥ.

Ye mandās te anukampyante saviśeṣanirūpanāḥ.

निर्विशेषं परं ब्रह्म साक्षात्कर्तुमनीश्वराः ।

ये मन्दास्तेऽनुकम्प्यन्ते सविशेषनिरूपणैः ॥

(*Kalpataru*)

At the same time, Advaita has exalted what it calls man's 'Pure self' after divesting it of all specific content (*Cinmātra*) as neither a knower of its own being nor of others-neither doer nor enjoyer of anything or having the power to do or enjoy anything.

Madhva exposes this basic error of judgement of the Advaita philosophers and restores to its rightful place the forgotten fact of Upaniṣadic thought that it uses the term 'Ātman' in its primary and plenary sense, in all contexts relating to the goal of man and the creation of the world, its sustenance, control development and dissolution and the redemption of souls from bondage and the pursuit of all spiritual effort for the attainment of Mokṣa as denoting only the supreme Lord who is the Antaryāmin (indwelling controller) of the Jivas, and never the individual self who is always the seeker and never the sought.

Ātmabrahmādayaḥ śabdāḥ tamṛte viṣṇumavyayam.

Na sambhavanti yasmāt taiḥ naivāptā guṇapūrṇatā.

आत्मब्रह्मादयः शब्दाः तमृते विष्णुमव्ययम् ।

न संभवन्ति यस्मात् तैः नैवाप्ता गुणपूर्णता ॥

The following facts should make this clear. (1) The definition of "Ātman" as quoted by Śaṅkara in his commentary on the *Kaṭha Up.* has reference to an all - pervasive all - energising intelligent principle which sustains and regulates all cosmic life by its transcendence and immanence, as pointed out in the *Bṛh Up.* and as differing from the transmigrating selves which are dubbed as 'ārta' (*ato anyad ārtam*). The Jivātman who is subject to the vicissitudes of Karma and rebirth, cannot at all

be said to be of a 'constant nature'. (*Yaccāya santato bhāvaḥ*) within the meaning of the term 'Ātman' (as given by Śaṅkara), at least till he is completely released from his bondage by the grace of God. But the subjection itself, to a long transmigration, till release is attained, is not a token of its maintaining a 'constant nature' at all times – unless its transmigration itself is to be dismissed as an imaginary state of self-delusion. That would involve more unproved assumptions of the falsity of the experience of bondage. As what is false is, by hypothesis a product of ignorance the doctrine of ignorance screening the one Sat somehow giving rise to a Vyāvahārika world of matter and souls will open the door of Pandora's Box as regards the further questions relating to the locus of ignorance (*āśraya*) and object (*viśaya*).

(2) A verse from the *Tantra* quoted by both Madhva and Śrīdhara Svāmī, the Advaita commentator on the *Bhāgavata* derives 'Ātman' from 'ā-tata-mā' meaning the lord who pervades all inside and out and who knows everything.

Ātatatvācca mātrtvād ātmā hi paramo hariḥ.

आततत्वाच्च मातृत्वादात्मा हि परमो हरिः ॥

This is the most probable etymology of the word. There is no basis for Dr. Radhakrishna's suggestion that the word Ātman is derived from "an" to breathe, (*Principal Upaniṣads* p. 73) for in "Ātman" the prefix 'ā' is a long vowel and the medial element is only 'Tman' which occurs in the *R̥g veda* (1. 69, 1c) and survives in 'Tmā' in *Kaṭha Up.* 1.3.12, whereas the root 'an' to breathe would only give us 'Anah' and the 'ā' and 'tm' would remain unaccounted for. Parallels to the syllabic etymology of 'Ātman' from "Ā"-tata-mā" can be found in the splitting of Satyam' (*Bṛh Up.* V 4.1) as "sat-ti-yam" and others in Yāska's *Nirukta*. (3) A well-known passage in the *Bṛh. Up.* III 7, 3-23 brings out the difference between the Jivātman and the Ruler of the cosmos who indwells in him.

as everywhere else, in *āpah Prthvi, Vāyu, Agni, Prāṇa* and *vijñāna* and who, for this reason, is designated as their "Ātman" ie to say, their "Antaryāmi" - *Eṣa te ātmā Antaryāmi amṛtaḥ* of each one of those *tattvas* and their presiding deities who are sentient beings (like our own selves). The *Mādhyandina* recension of the *Upaniṣad* reads here, in place of 'vijñāna' the word 'Ātman' itself: *Ya Ātmani tiṣṭhan Ātmānam antaro yamayati, Eṣa te Ātmā Antaryāmi amṛtaḥ*. It is admitted by Śāṅkara also that the terms *Vijñāna* and *Ātmā* are used in these two *Śākhās* as convertible terms. The first word 'Ātmā' used in the locative case (*ātmani tiṣṭhan*) stands naturally for the *Jīvātman* and the second one used in the nominative case (*eṣa te ātmā*) refers to the *Antaryāmi* "or Indwelling Lord in that Ātman. These two "Ātmans" cannot therefore be the same, as it would be meaningless to talk of the same Ātman being his own undweller and controller from within his own self and the undwelt. This should be clear to the meanest intelligence. Dr. Radhakrishna tells us that this passage is "important to Rāmānuja for his Viśiṣṭādvaita and that Madhva uses it to support his theory of absolute difference between Brahman and the individual self". But all that he is diplomatically disposed to say as to how Śāṅkara himself has reacted to this passage is that "Śāṅkara discusses this next in his *BSB* 1.2.18-20'-without letting us know that Śāṅkara has tried to dismiss this difference between the first named Ātman and his *Antaryāmi*, so clearly taught by *Yājñavalkya*, by explaining it away as just an accommodation of a difference born of ignorance of the true nature of the self. in the *Vyāvahārika* state⁶. This

6. *Atrocitate - Avidyāpratyupasthāpitakāryakāronopādhanimitto ayam śarīrāntāryāmiṇor bhedopādeṣaḥ. (Ś. BSB. 1.2.20)*

अत्रोच्यते— अविद्याप्रत्युपस्थापितकार्यकारणोपाधिनिमित्तोऽयं शरीरान्तर्यामिणोर्भेदोपदेशः ।

commits us to an acceptance of Śaṅkara's two-tier theory of truth and the essential oneness of the individual self and the supreme Brahman, *on his own authority*.

This goes against the spirit and the letter of this famous pronouncement of Yājñavalkya, and is repugnant to the very concept of "Antaryāmi"; for there is no need to posit an Antaryāmi in the absence of real world of matter and souls to be controlled from within them by an Indwelling Ruler. No backdoor explanation of this distinction between the controller and the controlled as resting on "lower knowledge" can carry conviction to any fair-minded student of the Upaniṣad.

(4) The use of the same word "Ātman" in two different senses in this passage and elsewhere in the Upaniṣads, may, no doubt, be felt to be confusing. It is evidently to remove such a confusion that in the next, Adhyāya (*Bṛh up.* IV 3.36) Yājñavalkya himself uses the word "Śārira-Ātman" (the Ātman subject to physical embodiment) to refer to the individual self and the word 'Prājña Ātman' (the Omniscient Ātman) who is *not* subject to embodiment and transmigration, to refer to the 'Antaryāmin or the supreme Brahman. Śaṅkara himself in his commentary on B. S. 1. 2. 18-20, where the precise identity of this Antaryāmi is discussed by the Sūtrakāra *agrees*⁷ that the term "Ātma" in its primary sense, denotes *only* the Supreme Brahman *and not any others*-the others given in the context of the Sūtras and their Viśayavākya being the Jaḍaprakṛti and the Jivātman (*Prāṇabhṛt*).

7. 'Eṣa te ātmā antaryāmyamṛta' iti ca ātmatvāmṛtatve mukhye paramātmāna Upapadyete. Tasmāt śārīrādanya īśvaro antaryāmi iti siddham. (1.2.20) (S. BSB 1.2.18)

‘एष ते आत्मा अन्तर्याम्यमृत’ इति च आत्मत्वामृतत्वे मुख्ये परमात्मन उपपद्यते । तस्मात् शरीरादन्य ईश्वरोऽन्तर्यामी इति सिद्धम् ।

But then, consistency does not seem to be Śaṅkara's strong point. For in his commentry on Brh. up. VI 3.7. he maintains that the word "Ātman" without a prefix denotes the Pratyagātman" (Jiva) by "Rūḍhi" (conventional use). But what is the more important question would be whether the rūḍhi to be accepted should be that of the learned ones (Vidvad rūḍhi) or that of the man in the street (avidvad - rūḍhi). But in this comment on BS 1. 3. 8. where the Siddhanta turns on the correct meaning of the term "Ātman" in the passage "know that Ātman alone and give up all other talk (Mund up. 1. 2. 5) Śaṅkara admits frankly that the primary meaning of Ātman in the Upaniṣads is compatible only with the supreme Being.

If, in spite of all this, Śaṅkara should still ask us to believe in the identity of the Śārira Ātman with the Prāṇa Ātman, it is only by forcing down our throats his pet theory of Adhyāsa and the Mithyātva of the world of duality, which is asking for too much and taking too much for granted.

(F. N. 7 Continued.)

Further, under Brh. Up. III 7.3. Śaṅkara himself rejects the contention that the presiding deities of Pṛthvi and others who are sentient beings are the Antaryāmis of Pṛthvi etc., by pointing out that the statement of the Upaniṣad that the presiding deity of Pṛthvi knows not that there is some other person than its own self, inside its own self and other than itself controlling it from within, establishes beyond doubt that the Antaryāmi is absolutely different from the Jīvātman.

8. Ātmaśabdaśca paramātmaparigrahe samyak avakalpate, nārthāntaraparigrahe. (S. BSB. 1.3.1)

आत्मशब्दश्च परमात्मपरिग्रहे सम्यक् अवकल्पते, नार्थान्तरपरिग्रहे ।

Thus on the question of the precise identity of the cosmic Antaryāmi, Śaṅkara finds himself in a quandary of his own making from which he tries to extricate himself by shifting his ground from Vyavahāra to Paramārtha, as it suits his convenience.

(5) Looking into the Upaniṣads themselves without any preconceived notions, it is not difficult to see that in their "Śrīti-prakarapūṣ" such as "Verily, the Ātman alone existed in the beginning, nothing else whatever winked" (*Ait. Up.* 1) "From the aforesaid Ātman rose ether, from ether air, from air fire and puruṣa" (*Taitt. up.* ii, 1) the term Ātman refers avowedly to the one Supreme Brahman and not to embodied self (*dehābhimāni-Ātmā*) who is part of the created world to be. The *Ait. Ā.* calls the Supreme Ātman 'Prajñātman' by reason of whose presence in him the embodied Ātman is able to carry on intelligently his bodily and cognitive activities. "By that Ātman's power the embodied self makes his exit from the world and attains immortality"⁹.

This makes it clear that in the opinion of this Upaniṣad the embodied self is not the one who has been referred to by the term Ātman, in the opening passage of the section *Ātma vā eka eva agra āsti, nānyat kiñcana miśat* The reader may also

-
9. *Sa etena prajñātmanā asmāḷlokād utkrāmya amuṣmin svarge loke amṛtaḥ samabhavat.* (V. 4.),

स एतेन प्रज्ञात्मना अस्माल्लोकादुत्क्रम्य अमुष्मिन् स्वर्गे लोके अमृतः
समभवत् । आत्मज्योतिरयं पुरुषः ।

Also : *Ātmajyotirayam puruṣaḥ.*

(*Bṛh. Up.*.....)

note the play on the word 'netra' in this Upaniṣad, which also means the 'eye' which leads like light. It is this moving description of the supreme intelligence of Brahman, the leading light of all life and movement in this world and in Heaven beyond (*prajñānetro 'lokaḥ'*) that the Advaita has reduced to an abstraction and converted that description into one of its Mahāvākyas teaching the identity of Ātman and Brahman as pure consciousness without a content ((*Prajñānam Brahma*)). But once the primary sense of the much debated word Ātman in Vedānta is settled and correctly grasped after careful sifting of evidence, as outlined above, it would be clear that the whole quest of Vedānta has always been directed towards the Supreme Being and *not* towards the individual self who is always the seeker and is never the sought.

VIII

THE OLDER MEANING OF SARVAM

Like Ātman we have another word of very much less frequent occurrence in the Upaniṣads which has been a source of misconstruction in some contexts. This word is 'Sarvam' occurring in such contexts as "*Sarvam Khalvidam Brahma.*" "*Brahmavidyayā sarvam bhaviṣyanto manuṣyā āhuḥ*" Tasmāt tat sarvam abhavat (*Brh. up.* 1.4.10). The older meaning of "Sarvam" as full, complete, self-complete (*pūrṇam*) is met with in some places in the Ṛg Veda and in some of the older Brāhmaṇas like the *Śatapatha* and *Jaiminiya* which are at the back of Madhva's explanation of 'sarvam' as *pūrṇam* (infinite) in these contexts.

Once the term Ātman in the Upaniṣads is reinstated in its primary sense as the Supreme Brahman as distinguished from the embodied self, the famous teaching of the Māṇḍūkya Up.

about the four pādas of Ātman (*So' yam ātmā catuṣpād*) in terms of Viśva, Taijasa, Prājña and Turiya, can easily be seen to describe the presiding activity of the Supreme Brahman through its manifestation as Viśva, Taijasa Prājña and Turiya in steering the individual selves through their states of waking dreaming, dreamless sleep and Mokṣa. Madhva's identification of these four forms as the four forms of the Supreme Brahman as such (instead of with the embodied self implicated in these various states) receives solid support from Yājñavalkya's reference to the embodied self (*Śārīra ātmā*) being locked in the embrace of the *Prājña Ātmā*, in the happy repose of the state of *Suṣupti*—a position which is fully confirmed by the *Sūtrakāra* himself in no uncertain terms – *Suṣuptyutkrāntyor bhedena* (B.S.) Here again, Śaṅkara is ready with his familiar plea of this difference being due to the play of *Avidyā* !

Western scholars like Deussen who took to the study of the Upaniṣads with avidity in their newfound enthusiasm for Indian Philosophy were mostly guided by Śaṅkara's exposition of them which was readily available to them and did not take the trouble to go beyond the literal and conventional meanings of their words like Ātman and Sarvam and remained comfortably satisfied and snug like a bug in a rug, with their first impression and allowed themselves to be persuaded that Śaṅkara's view that the Upaniṣads were unquestionably wedded to a Monism.

It was however left to Thibaut to boldly express his misgivings about the faithfulness of Śaṅkara's commentary on the *Brahma Sūtras* to the letter and the spirit of the original. Unfortunately the same scholar while writing about the Upaniṣads opines that "the task of reducing the teaching of the Upaniṣads to a consistent system is an impossible one. But the task once given, we are ready to admit that Śaṅkara's

system is most probably the best that could be devised". Radhakrishnan says, "So far as the early Upaniṣads are concerned, it must be said that Śaṅkara's view is representative of their main tendency."

IX

From what we have seen so far and what we shall see from the discussion of topics in one of the early Upaniṣads viz, the Bṛhadāraṇyaka in what follows, we are constrained to observe that these two eminent Professors and those who have come to tow their line are all under the initial misconception of taking is for granted without searching examination that words like Ātman and Sarvam are used in the Upaniṣads only in their ordinary conventional meanings of the embodied self and all that exists.

If the Sūtras of Bādarāyaṇa, the earliest systematisation of the philosophy of the Upaniṣads, have any *locus standi* in determining the correct philosophical meaning and purport of the words and passages of the Upaniṣads discussed by them and the rulings given by the Sūtrakāra in 1. 3. 1. that Ātman in the primary sense applies *only* to the Supreme Brahman and *not* to the individual self, has any authority, it must be clear the same term Ātman used in *Ātmeti tu upagacchanti grāhayanti ca* (iv.1.3.) must dispel the Ātman-Brahman equation so hopefully built up by Śaṅkara at the very begining of his Adhyāsa Bhāṣya - (*Ātmā Ca Brahma*) upon which he has proceeded to raise the whole edifice of his monistic metaphysics and its corollaries of *Viśvam mithyā* and the theory of twofold Brahman as Saguṇa and Nirguṇa - the former being only phenomenal and the latter alone absolutely true and real.

CONCLUSION

The disconcerting fact that the earliest authentic systematiser of the philosophy of the Upaniṣads viz. Bādarāyaṇa, *did not subscribe to the view* that in the ultimate analysis the Jīvasvarūpa is identical with Brahman comes out with shattering force and clearness in the very opening Sūtra. *Athāto Brahma jijñāsā* instead of *Atha Jīva Jijñāsā*, in Śaṅkara's sense of the term—unless we strain and stretch the term *Brahma-jijñāsā* to mean "*Pratyagātmanah Brahmatva Jijñāsā*" is *Brahma Jijñāsā* that the enquiry into Jīvātman or Pratyagātman as being identical with Brahman is what is connoted by saying — "*Atha Brahma Jijñāsā*". Such an emendation besides being an unauthorised liberty taken with the wording of the Sūtra would involve itself in fresh difficulties with the second Sūtra which defines Brahman as the Author of the world of matter and souls. Vyāsatīrtha in his *Tātparyacandrikā* shows that the manner in which Śaṅkara develops the *Vipratipatti* (statement of doubt) in the opening Sūtra by making Pratyagātman the subject of the enquiry (*Jijñāsādharmi*) is not in tune with the Sūtrakāra's definition of the *Jijñāsya* (subject of enquiry) as the author of the universe in the next Sūtra. He has also shown how Śaṅkara's interpretation of the first four Sūtras fluctuates alternately from the Nirguṇa Brahman to the Saguṇa and from the Pratyagātman to the Paramātman backwards and forwards to suit his own convenience.

"The subjective interest of the Indian mind leading to a Monism in the long run" is *not* therefore a well grounded premise in determining the goal of Upaniṣadic philosophy. The searching question of the Śvetasvatra Up. "what is the ultimate source of all? Whence are we born, By whom do we live and are placed amidst the joys and sorrows of the world (1.2) and the

unequivocal statement in answer that even the self (*Ātmā*) is powerless over the causes of his own happiness or misery (*Ātmā apyāniśaḥ sukhaduḥkhaḥetoḥ*), not to mention the statment of the *Kena Up.* in the parable of the gods and the Asuras "By Brahman's vicotry you all stand glorified (iv. 1) and the grim reminder of the *Bṛh. Up.* (III 4. 2). "He is your inner Ruler who is inside everything and that all except Him are subject to suffering (*Ato anyad ārtam*) are sufficient to convince unprejudiced minds that the philosophy of the Upaniṣads has, from the beginning, been built upon the firm foundations of the finiteness of the selves exposed to suffering and transmigration from which they have to seek release by receiving the saving knowledge and grace of the One Supreme Ruler of the whole cosmos.

Prthagātmānam preritāram ca matvā

Juṣṭastataḥ tenāmṛtatvameti

(*Śvet. Up.* 1.6.)

पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततः तेनामृतत्वमेति ।

Pūṣan ekarṣe..... Vyūha raśmīn samūha tejo yatte rūpam kalyāṇatamam tat te paśyāmi.

(*Bṛh. Up.* V.1)

पूषन् एकर्षे व्यूह रश्मीन् समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।

Agne naya supathā rāye asmān Viśvāni deva vayunāni vidvān. Yuyodhyāsmajjuhurāṇameno Bhūyiṣṭhām te namauktim vidhema.

(*Bṛh. Up.* V.1)

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥

ॐ शान्तिः शान्तिः शान्तिः ॐ

BRHADĀRANYAKA-UPANIṢAD FROM MADHVA'S PERSPECTIVE

INTRODUCTORY REMARKS :

Śrī Madhvācārya generally prefaces his Bhāṣyas on the Upaniṣads (and other works) with an invocatory verse in which he outlines their main theme and contents. The verse at the beginning of his Bhāṣya on the *Bṛh. Up.* is a good example of this. It reads :

*Prāṇāderīśitāram Paramasukhanīdhim Sarvadoṣavyapetam.
Sarvāntaḥstham supūrṇam prakṛtīpatimajam sarvabāhyam
sunityam
Sarvajñam sarvaśaktim suramunimanujādyais sadā sevyamānam
Viṣṇum vande sadāham sakalajagadanādyantam ānandadam tam.*

प्राणादेरीशितारं परमसुखनिधिं सर्वदोषव्यपेतं
सर्वान्तःस्थं सुपूर्णं प्रकृतिपतिमजं सर्वबाह्यं सुनित्यम् ।
सर्वज्ञं सर्वशक्तिं सुरमुनिमनुजाद्यैः सदा सेव्यमानं
विष्णुं बन्दे सदाहं सकलजगदनाद्यन्तमानन्ददं तम् ॥

'I salute the Supreme Brahman (Viṣṇu) who is the ruler of Mukhya-Prāṇa and other deities. His bliss is infinite. He is free from all imperfections of finitude. Unlimited by time and space and in respect of his auspicious attributes, He is never subject to origination even in terms of 'Parādhīna-Viśeṣāpti'¹ (which applies to other eternal). He is for ever

1. For the meaning and significance of this concept see my *BSPC. Vol II. pp. 127-128*

distinct and different from all other beings in creation. He is eternal in the sense of not being liable to any of the four kinds of extinction.² He knows all about his own attributes and those of others. His power extends over Prakṛti, Mukhya Prāṇa and other beings in respect of each and every one of their eightfold determinations.³ He is worshipped by Devas, Ṛṣis and men. The origin, functioning and final disruption of the entire cosmos are for ever subject to His will and depend upon it. By his grace, released souls enjoy the complete manifestation of their innate bliss of selfhood, in Mokṣa'.

The careful reader of the Brh. Up. will find these attributes of the Lord embodied in relevant contexts. He will find the Lord's rulership over Prāṇa and other deities in I 3,1-28. II 2,1-4; and III 8, 16; His inexhaustible blissfulness in IV 3.32, His freedom from imperfections in *Yo aśanāyā pipāse...* (III 4), inner rulership of all in III 8,3 and IV 4.8, His all-completeness in *Yo yam ātmā amṛtam, idam brahma idam sarvam* (II 5, 1-14), Lordship over Prakṛti in III 8.11, His otherness from all else in II 3.6, and in *Ato anyad ārtam* (III 4.2), freedom from origi-

2. *Anityatvam dehahāniḥ duḥkhaḥprāptirapūrṇatā*
Nāśaścaturvidhaḥ proktastadabhāvo Hareḥ sadā
Tadanyeṣāṃ tu sarveṣāṃ nāśāḥ kecit bhavanti hi.

अनित्यत्वं देहहानिः दुःखप्राप्तिरपूर्णता ।

नाशश्चतुर्विधः प्रोक्तस्तदभावो हरेः सदा ।

तदन्येषां तु सर्वेषां नाशः केचिद् भवन्ति हि ॥

(*Mahāvarāha Q. M. GT. ii. 17*).

For explanation see *Akṣara Brāhmaṇa* (Brh.Up. - III-8).

3. They comprise: Genesis, sustenance, dissolution, control, obscuriation and bondage, enlightenment and release.

nation in I 4.1, omniscience in *Sarvānubhūh* (II 5.19) all-powerfulness in IV 5.11; His being served by the gods, Ṛṣis and men in I 4.19. His being the source of the genesis, functioning and dissolution of the world in 1.2.1, 1.2.5; and bestowal of bliss of selfhood (*Kam*) in Mokṣa, in I 2.1.

The name 'Br̥had-āranyaka' given to this Upaniṣad presupposes that part of its contents have an affinity of theme with the ritualistic sections of the Brāhmaṇa or Karma Kāṇḍa in the two preceding 'Adhyāyas'. The Upaniṣad, however, in keeping with its predominantly 'Adhyātma-dṛṣṭi' (philosophical vision) propounds an esoteric interpretation of the ritualistic (adhiyajña) parts also. The Aśva-Brāhmaṇa and the Aśvamedha Brāhmaṇa, with which the Upaniṣad opens, are typical examples of this Adhyātmic orientation given to the Adhiyajña and Adhidaiva contents of the various Adhyāyas. These two Brāhmaṇas spell out, in a systematic way, how the immanence of the Supreme Brahman in the whole cosmos is to be visualised thro' the ceremonial of the Horse-sacrifice, with particular reference to the sacrificial horse and its limbs, thro' the respective Abhimānidevatās presiding over them.⁴

4 The introduction of a patently ritualistic rite like the Aśvamedha at the very commencement of the 'Upaniṣad' is awkward for S. He explains that this section is intended for a meditation in lieu of the actual performance of the rite, by those who are *not eligible for its actual performance*. But the alignment of details proposed by him does not help us in bringing the ceremonial and its parts into any *direct* attunement with meditation on Brahman *as such*-which must be the aim of any such symbolic approach to the Adhyātmic interpretation of Karmakāṇḍa, recognised by the Vedic seers (See 4.4 III 2.3).

(fn. contd. on p. 4...)

AŚVA-BRĀHMANAM (I, 1. 1-2)

The horse in the Aśvamedha is the symbol of the heavenly horse Uccaiḥśravas, born from the sea, according to mythology. The four-faced Brahmā, the Creator, is taken to be present in his creation (the horse), in the form of a horse and the Supreme Brahman too abides in him in the form of a horse. As the Supreme Brahman pervades every part of the horse's body, what-ever is in the body and in the limbs of Brahman is to be viewed as existing in the corresponding body and limbs of the sacrificial horse also. Thus, the whole Universe consisting of the Jaḍatattvas and their Abhimānidevatās (presiding deities) are brought under the scope of this contemplation of the sacrificial horse as having originated from and forming part of the body and limbs of the Supreme Brahman (as envisaged in the Upaniṣadic statement *Yasya pṛthivī śarīram* (*Brh. Up. III 7.3*))

(fn. 4 from pre-page *concl'd*).

The Viśiṣṭādvaitic commentator Raṅgarāmānuja comes nearest to Madhva in saying that some sort of '*Brahmadṛṣṭi*' is to be focussed on the horse sacrifice and the horse figuring in it and that the topic should *somehow be interpreted in relation to Brahman*. But his method of interpretation hardly goes beyond (the provisional transference of idea of) looking upon the lower object as the higher (*aśvaśarīraprabhṛtiṣu avayaveṣu uṣā* (*ādidṛṣṭiḥ*)).

This is far from being an actual Upāsanā of the *Supreme Brahman* as present in the various parts of the sacrificial horse, and the accessories of the rite, as envisaged by the guiding principle given in *AA III 2.3* which is fully implemented in the method of esoteric interpretation followed by Madhva.

Accordingly, the deity of the dawn (*usāh*) who is born from the Lord's head is to be meditated upon in her place of genesis in the Lord, thro' His presence in the sacrificial horse indwelt by the Supreme. The Sun-god issuing from the Lord's eye (RV.X.90.13) is similarly to be meditated upon as located in the eye of the Lord, who indwells in the horse's eye. The various other *tattvas* and their presiding deities are all of them similarly to be aligned with other appropriate limbs of the Lord which happen to be their places of origin and abode in the original Virāḍ-rūpa of the Lord.

Broadly speaking, this is the methodology which applies *mutatis mutandis* to the esoteric interpretation and understanding of various other Vidyās taught in the Upaniṣads such as the Madhuvidyā, the Ukthavidyā Śikṣāvidyā, Bhūmavidyā and Pañcakośavidyā.

Literally translated, the text of the Aśva-Brāhmaṇa reads: 'Uṣā (dawn) is the head of the sacrificial horse, the Sun its eye, the wind the breath, the open mouth the Vaiśvānara fire, the year the body, the Sky the back, the atmosphere the belly, the earth the hoofs, the quarters the sides, the cross-quarters the ribs, the seasons the limbs, the clouds the flesh, food is the stomach, the sands of the earth the blood vessels, the rivers the liver and lungs the hills, the hairs the herbs and trees, the yawn the lightning, urine the rains, neighing the speech'.

Madhva makes it clear at the very outset that *this meditation is not of the sacrificial horse as such, but of the indwelling Brahman in it*. This principle is to be applied to all the other Vidyās taught in the Upaniṣads. They are all the records of the inward form of mystic upāsana current in the remote ages in the life of advanced seers to whom the inspiring words of the A.Ā. ;—

Etam hyeva bahvrcā mahatyukthe mīmāṃsante.....

etamagnau etam vāyau etamākāśe,

sarveṣu bhūteṣu etameva brahmetyācakṣate.

(II.2.3)

एतं ह्येव बहुधा महत्युक्ते मीमांसन्ते...

एतमग्नी एतं वायौ एतमाकाशे,

सर्वेषु भूतेषु एतमेव ब्रह्मेत्याचक्षते ।

were a living vibrating experience.

What Madhva has done is to recapture this grand vision and pass on glimpses of a very small part of this technique of *Brahmopāsanā in Nature*, thro' the various Vidyās so far as they could be comprehended by our limited intelligence, so that we can form some faint idea at least of how the great Mystics of Upaniṣadic age delighted in the endless possibilities of Brahman's *Sarvanāmatā*, its *Sarvāntaryāmitva*, *Sarvavyāpti* and *Sarvatra-pūrṇatā*.

It is in this context that the famous Śāntimantra of the *Brh. Up. Pūrṇamodaḥ pūrṇamidam pūrṇāt pūrṇamudacyate** has to be pondered.⁵

5. It does not stand to reason to translate the above as 'That is full and this is full, from fulness fulness proceeds' - where 'This' (*idam*) is generally equated with *this manifested world*. For, while 'That' (*adaḥ*) viz. Brahman is doubtless 'Full' (*Pūrṇam*) 'this' (world) which is said to be 'ārtam' in the same Upaniṣad (III 4.2) cannot be deemed to be full or infinite. - the more so if it is to be regarded as *mithyā*, as in S.'s philosophy. Both the 'that' (*adaḥ*) and the 'this (*idam*) of this mantra evidently refer to the same Supreme Brahman in its primal causal Form (*mūlarūpa*) and its numerous manifestations. This can be seen fully brought out in the *Madhu-Brāhmaṇa (Brh. Up. II.5)* which refers to the countless eetype forms of Brahman in each and every created being and substance.

* पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

Most of the other commentators on the Upaniṣads have allowed themselves to be carried away by the appositional form of predication in these Upāsanā-vākyas, such as for example, 'Meditate on name as Brahman', 'Meditate on speech as a cow' The Sun is the honey of the gods, the dawn is the head of the horse, earth is his foot. Brāhmaṇa is His face, etc. Madhva cautions that in all such contexts, the subject of the proposition is to be construed as denoting the presiding deity (*cetana*) of dawn, earth, sky, etc. Secondly, the nominative or accusative case-forms in which these subjects are expressed are to be construed obliquely in the locative, dative, ablative and other suitable case-relations so as to convey that Brahman is present in the deity of that name or that the deity of the dawn is situated in the head of the horse indwelt by Brahman, the deity of lightning is in the yawn of the horse which is indwelt by Brahman and so on.

This means that in the proper interpretation of these Vidyās, the Jaḍatattvas like dawn, food, rain, etc., are to be taken to stand for their respective Abhimāni devatās *also*. In this way, Madhva establishes a closer and a direct alignment and integration of the Jaḍatattvas of the world with their presiding deities and thro' them with the Supreme Brahman in the last analysis.

Another point brought out by Madhva in his commentary is are that the Upāsanā-vākyas such as that Uṣā is the horse's head, are not to be taken literally as positing any identity for the nonce, even for purposes of meditation. Such superinduced upāsanā will lead to no good.⁶ The nominative forms of the subject of

6. Madhva warns the worshipper (Upāsaka) against any kind of superinduction or superimposition being introduced into any of our meditations on Brahman. Brahman should only

(fn. contd. on p. 8...

the propositions are, therefore, to be viewed as examples of case-syncretism. They have to be construed in as many of the other appropriate case relations as may be befitting.

Madhva quotes the authority and sanction for such case-syncretism in Vedic exegesis from the Mahāvyākaraṇa Sūtra :

Saptasu prathamā. Ṣaṭsu dvitīyā.

which authorise the nominative case forms in certain cases to be construed in other suitable case relations and similarly the construction of the accusative case form in any of the other six case relations.

The actual working out of such an intricate system of exegesis based on the niceties of Vedic grammar and etymology naturally imposes a heavy strain on the understanding of persons of limited equipment. This may be one of the reasons for modern writers and exponents of the Upaniṣads keeping themselves at a safe distance from Madhva's commentaries. But the linguistic and other difficulties which stand in the way of an easy understanding of the details of Madhva's highest interpretation of the Upaniṣads *ought not* to prejudice us against the implementation of his technique and methodology. They promise to demonstrate their soundness to the satisfaction of those who have an open mind in the matter and the necessary equipment to follow their application, to the best of one's abilities.

(fn. 6 from pre-page conclud).

be meditated upon as *abiding* in the symbols, adhiṣṭhānas and Pratīkas but never as being identical with them, in mental construction. That would be a perversion of Brahmopāsanā. (See M. BSB. IV. 1. 4) Also :

Tasmād vastu yathārūpam jñeyam dhyeyam ca Sarvadā.

तस्माद् वस्तु यथारूपं ज्ञेयं ध्येयं च सर्वदा ।

* सप्तसु प्रथमा । षट्सु द्वितीया ।

(AV. IV. 1. 4)

Let modern scholars extend to Madhva the courtesy of a patient hearing and give him the benefit of the doubt, if they have any, on the question of the Mahāsamanvaya of the Upaniṣads in their entirety, in the Supreme Brahman.
(*Aupaniṣadaḥ Puruṣaḥ*)

CREATION (I. 2. 1-7)

Accounts of creation of the world given in the Upaniṣads are not uniform. They have to be supplemented and coordinated to get a complete picture. The words 'There was nothing here before the world came into existence' have, therefore, to be read in consonance with a similar passage in the *Ait. Up.* 'The Supreme being alone was there in the beginning, nothing else winked'. (i. l.) i. e. was active, which presupposes the bare existence of some other eternal entities also.¹ S. himself in his C. on B. S. 1. 4. 3, accepts the dependent existence of a material principle answering to Prakṛti in the state of Mahāpralaya also, saying that the acceptance of such a principle called by various names as Avyakta, Prakṛti, Ākāśa, Māyā, etc, is necessary and purposeful as otherwise the Supreme Brahman cannot be conceived as a Creator.

1. As required by the principle of interpretation known as *Saviśeṣaṇe hi Vidhiniṣedhau Viśeṣaṇamupasaṅkrāmataḥ. Sati hi viśeṣyabādhe.*

सविशेषणे हि विधिनिषेधौ विशेषणमुपसंक्रामतः, सति हि विशेष्यबाधे ।

2. *Arthavati hi sā. Nahi tayā vinā paramaśvaraśya sraṣṭṛtvaṁ sidhyati.*

अर्थवती हि सा । नहि तया विना परमेश्वरस्य सृष्टृत्वं सिद्ध्यति ।

Madhva, therefore, explains the brief statement of the *Brh. up.* by saying that besides the All destroying Lord (*mṛtyu* and his consort (*Cit prakṛti*), time, space, the three *guṇas* in their equipoise, *Jīvas* and their *adr̥ṣṭa*, *samskāras* and the *Vedas* existed in the beginning. But all the world of name and form was as yet in an undeveloped state in *Pralaya*. In other words, by his will, all else was in a state of suspended animation. The Supreme Brahman is, therefore, designated as 'Mṛtyu' (death) and 'Aśanāyā' one who subsequently activises (*naya*) the world and later eats it up, in the end (*aśa-m*)

The Upaniṣad continues: He thought to himself-Let me get embodied with the world (*jagadākhyagaunadehavān syām*) He went into (contemplation of) praise of himself (*arcan*) and created the Waters. The foam of the waters condensed became the cosmic egg. He lay down to rest (*aśrāmyat*) in it and cogitated. From his thought emerged Vāyu. the foremost of the gods and their leader (*agni*). Vāyu divided himself into three, the Sun, the Air and fire. The Supreme Lord then desired-Let Hiraṇyagarbha (*ātmā*)³ be born, as a second son to me.⁴ He paired with Śrī called speech. The seed deposited in her became Samvatsara⁵ (the four-faced Brahmā)

3. *Ātmā Viriñcaḥ sumanāḥ sudhauṭaśceti kathyate*

Brahmā caturmukhaśceti pūrvajo yaḥ prajāpatiḥ

—iti śābdanirṇaye.

आत्मा विरिंचः सुमनाः सुधौतश्चेति कथ्यते ।

ब्रह्मा चतुर्मुखश्चेति पूर्वजो यः प्रजापतिः ॥ — इति शब्दनिर्णये ।

4. *So akāmayata — Dvitiyo me ātmā Jāyeta iti*

Dvitiyo Vāyvapekṣayā (M)

'सोऽकामयत — द्वितीयो मे आत्मा जायेत इति' ।

द्वितीयो वाय्वपेक्षया (M)

5. *Samyagātmano Vatsabhūtān ramayatīti 'Sam-Vatsarah'*

सम्यगात्मनो वत्सभूतान् रमयतीति 'सं-वत्सरः' ।

UDGĪTHA-BRĀHMAṆAM (I. 3.1-28).

Mukhya-Prāṇa is the fittest to be the Udgātṛ in the great sacrifices ; for he alone is impervious to the Āsuric influences. This is illustrated by the parable of the Devas and the Asuras.¹

The Devas are of Sāttvic nature and are less numerous than the Asuras, who are Tāmasic by nature. Being outnumbered, the Devas decided to perform a sacrifice to establish their sovereignty by propitiating the Supreme Being thro' Udgāna. They approached the presiding deity of speech (Agni) to recite the Udgītha for them. The Asuras pierced speech with evil and foiled the gods. The gods, thereupon approached one by one the presiding deities of the other sense organs like the eye (Sūrya), the ear and the mind for help. The Asuras overpowered all of them. Finally the gods approached Mukhya Prāṇa for succour. The Asuras rushed at him and tried to pierce him. But they had to fall back in the attempt, shattered to pieces like a clod of earth, hurled with all force at a mighty rock. The gods then gained victory.

Whoever understands this glory of Mukhya Prāṇa in this manner conquers his foes by the grace of the Lord (ātmanā).

1. S. explains the words *deva* and *asura* as the sense organs themselves according as they are inclined to sacred or worldly objectives, to good or evil. It is a distinction of natural life and not of beings in control. But, elsewhere, in his *BSB*. II. 4. 14 he upholds strongly the existence of Abhimānidevatās directing the activities of the sense organs and dismisses the Pūrvapakṣa that the organs themselves carry on their functions by their intrinsic powers. It is not clear if he changed his views on the question while writing the commentaries on the Sūtras or the Upaniṣads,

This parable is to be met with in different versions in the *Chān. Up.* (I. 2, 1-8) *A. Ā.* (II. 1. 4.) and elsewhere. It establishes conclusively that Mukhya Prāṇa is the only immaculate medium (*adhiṣṭhāna*) among all the gods for meditating on the lord and it confers on Mukhya Prāṇa the status of being 'Jivaghana' (*Praśna* V. 5) and *Puruṣo mānavaḥ* (*Brh. Up.* VI. 2. 15.) who alone is qualified to lead the eligible souls to the Lord (*Chān. Up.* IV. 15. 5)

The opening words of Madhva's invocatory verse: *Prāṇāderī-
śītāram* are intended to draw special attention to the preeminent position of Mukhya Prāṇa among the gods and his own dependence on the Lord, for such eminence. Thus Madhva's *bhāṣya* makes it a point to bring out the majesty and independence of the Lord thro' the various discourses in the Upaniṣad.

The remaining Khaṇḍas of this Brāhmaṇa (8-28) proclaim the eminence of Mukhya Prāṇa in different ways. The prayers addressed to him *Asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor ma amṛtam gamaya* in the concluding Khaṇḍa (I 3.28) recalls the leading role of Mukhya Prāṇa in leading the souls to Supreme B. their deliverance. (*Chān. Up.* IV 15.5).

ĀVYĀKṚTA-BRĀHMANAM (I 4.7-8)

The Supreme Brahman (*tad*)¹ alone existed without change or modification of being, in the beginning. The world of name and form was then in its causal state (*avyākṛtam*). The unmodified state of the world was changed (*Vyākriyata*) by the Lord into an evolved state with name and form.

1. The first pronoun 'tad' in the text denotes the Supreme Brahman referred to earlier in *Ātmā vā idam agra āsīt Puruṣa-vidhaḥ* (1.4.1). It does not refer to the 'world' in its seed-form as Ś. thinks.

In doing so, the Supreme Lord penetrated the world of name and form created by Him, thro' and thro' from the root of the hair to the tips of the nails, like a razor blade fitting exactly into its case or Prāṇa the deity of vital breath (*viśvambhara*²) pervading his abodes viz. the bodies (*kulāya*) of beings.

But fools fail to perceive the Lord who has thus entered into His creation. Even those who may be dimly aware of the fact do not see Him as He is actually and fully present in his creations, sustaining all life and activity in them in various ways.³

For His names such as 'Prāṇa' (in carrying out the activity of breathing and sustaining activity do not express the entirety of His greatness. They express only partial aspects of His greatness. For example He bears the name of 'Prāṇa' while making others breathe (by His presence and impulsion). He is called 'Voice' in enabling others to speak. He is the 'eye' as He enables others to see. He is 'mind' in making others think. In this way, these several designations are descriptive of His different activities. Whoever contemplates Him under the one or the other of these names could know but a small part of His glory and not the whole of it (*akṛtsnaḥ*) – according to his own capacity.

One should, therefore, always contemplate Him comprehensively under the name and attribute of 'Ātman' instead of by this or that *restricted name* and attribute. For the attribute of

2. It is better to understand Viśvambhara in the sense of Vāyu (Mukhya Prāṇa) than as 'gastric fire' (Agni) with S. The function of Jāṭharāgni is to digest food while the function of sustaining life (*bharaṇam*) in the world (*viśvam*) is primarily associated with Mukhya Prāṇa. See *Bṛh. Up.* III 7.2.

3. See *Gītā* XV 10. as interpreted by M.

'ātmatva' includes within its range of meaning every one of His countless attributes such as being Prāṇa, mind, etc. All these other attributes and descriptions find their fusion and oneness in 'Ātmatva' i.e. to say, are subsumed (*antarbhavanti*) in the meaning of 'Ātmā' which connotes a Being which is in eternal possession and enjoyment of all the attributes.⁴ And this Ātman (Supreme Lord) is the abode (*pada*) of all the countless attributes which are included within its meaning.⁵ The Upāsaka of the Lord as 'Ātman' comes to know all that he is competent to know and realise with the help of this all-inclusive attribute of Ātmatva, just as one attains appointed results by going thro' the right way and means of approach (*padam*).

The Supreme Lord denoted by the name of Ātman is interior (*tara*) to the Jivātman who is inside the physical body (*antara*). For this reason, He is and should be intrinsically dearer to the Jivātman than all else including his own self,

4. *Yaccāpnoti yadādatti yaccātti Viṣayāniha*
Yaccāsyā santato bhāvaḥ tasmādātmeti bhanyate.

यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।

यच्चास्य सन्ततो भावः, तस्मादात्मेति भण्यते ॥

The Lord is called Ātmā because He pervades (*vyāpnoti*) all, takes all as their master (*ādatte svīyatayā sarvam*) or Sarvādhipati and who is ever constant without waxing or waning (*santato bhāvaḥ*)

Ān pūrvābhyām 'tanu' Vistāre 'mān' māna iti dhātubhyām
dan. Āno arthaḥ 'Sam' iti.

आहपूर्वाभ्यां 'तनु' विस्तारे 'माह' मान इति धातुभ्यां डन् ।
 आढोऽर्थः 'सम्' इति ।

5. *'Atra hyete sarva ekam bhavanti' (antarbhavanti)*

'अत्र ह्येते सर्व एकं भवन्ति' (अन्तर्भवन्ति) ।

dearer than all his worldly possessions.⁶ The true devotee of the Lord who admonishes another who speaks of his own self or some one other than the Lord as dear(er) to him and reprimands him that by so thinking he will be Jeopardizing his own spiritual welfare will find that his admonition and reprimand will come true. Whoever then contemplates the Lord as 'Ātman', all his cherished desires will be fulfilled and will never go in vain.

I 4, 9-10 : THE SUPREME LORD IS UNDISCARDABLE, ABSOLUTELY PERFECT AND KNOWS HIMSELF AS EXISTING FOREVER.

The human spirit discovers its own fulness of bliss by knowing the Lord to be undiscardable (*aham*), absolutely perfect (*brahma - Pūrṇam*) and always conscious of His eternal existence (*asmi*).

In the preceding section it was shown that the individual Self attains the fulness of its blissful nature¹ thro' right knowledge of the Lord as its *nearest* and *dearest* and inner most of all (*antara-taraḥ*) and therefore undiscardable by all.

The present section confirms this position by disposing of a likely objection that may be raised.

6. *Tadetatpreyaḥ putrāt preyo Vittāt preyaḥ Sarvasmāt 'antara-taraḥ' Yadayamātmā* (Brh. Up. 1-4-8)

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयः सर्वस्मात् 'अन्तर-तरः' यदयमात्मा
(Brh. Up. 1. 4. 8)

1. *Nityanirduḥkhānandānubhavarūpo hi svata Uttamajīvaḥ* (M),
नित्यनिर्दुःखानन्दानुभवरूपो हि स्वत उत्तमजीवः ।

The great ones hold that the eternal blissful nature of the self untouched by sorrow, lying obscured by beginningless positive ignorance in the state of bondage comes to be freed from this obscuration and manifested to the fullest extent,² in the released state by the power of Brahmanidyā or knowledge of B. and by no other means. In regard to this some persons (may) raise the following objection:

If what forms part of the Jiva's essential nature is to be made manifest by Brahmanidyā, then would it mean that in so far as Brahman too is always in full knowledge and experience of its own intrinsic bliss, it must also have attained³ its fulness of being by coming to know itself to be of eternal blissful nature.⁴

The point of the objection is this. It cannot be logically conceived that the manifestation of B's eternally blissful nature to itself has been *brought about* (*sādhya*) by knowledge of its own self, in so far as B.'s blissful nature is *uncaused* and eternal and intrinsic to its nature and no temporary obscuration of such a nature thro' Avidyā or any such intervening cause is conceivable in respect of the Supreme B. which is *Nityasuddha-buddha-mukta-svabhāvam*.

The Upaniṣad disarms this objection by emphasising the truth that unlike in the case of the Jīvātman the manifestation of B.'s own everpresent blissful nature is *not brought about* after being freed from any obscuration at any time. It remains eternally and fully manifested to its personal experience and is concomitant with its own selfknowledge (*Svarūpajñānāvīnā bhūta*). This is what distinguishes B. from the human souls.

2. This fulness of manifestation of one's nature is called *sarvam* i. e. *pūrṇam* (commensurate with one's capacity (*Svayogyam*)).

3. *Bhaviṣyantaḥ* is 'attaining it'-from *bhūj* to 'attain'.

4. The 'u' in '*kimu tad brāhma...*' means *kim* *Brahma* *api*.

This truth is proclaimed in the following words of the Upaniṣad: 'Brahman alone *existed*⁵ in the beginning of the world. It does indeed always intuit its own blissful nature by its own eternal immediate awareness. And precisely in that sense it remains eternally and absolutely self-complete (*sarvam pūrṇam*)⁶ The relation of means and end (*sādhya-sādhana-bhāva*) obtains only between what comes to be experienced at some time or other and its awareness *at the time*. It does not apply to what remains eternally manifested to and experienced by the eternal consciousness of the Lord.⁷

It is, therefore, only by means of Brahmanvidyā or true knowledge of B. and by its grace that the Jīvas can hope to attain that state where *they too* can have such constant and uninterrupted experience of their own levels of perfection of being.

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5. As there is no specific tense-form of the verb *as, to be*, to express existence *for all time*, the past tense *āsīt* used with reference to B. must be understood to express eternal existence in such descriptions as *Sadeva idam agra āsīt, Ātmā vā idam eka eva agra āsīt.* (M)
 6. M.'s rendering of *Sarvam* as applied to B. here and in various other contexts (e. g. *Chān. Up.* III. 14. 1) by '*pūrṇam*, full or 'self complete' has the full support of ancient Vedic usage such as *Sarvam āyur īyāt* (Bṛh. Up. VI. 4. 14) *Yadaiva jāyām vindate atha ha prajayate tarhi sarvo bhavati* (Śat. Br. V. 1. 6, 10); see J. B. (III 110, 28) and RV. (1. 126, 7).
 7. *Brahmāpi Sarvadātmānam aheyam guṇabṛmhitam Sarvadāsmīti meyam ca Vijānāti tathaiva tu Ata eva samagrātvam svata evāsya sarvadā.* (M)

ब्रह्मापि सर्वदात्मानं अहेयं गुणबृंहितम् ।

सर्वदास्मीति मेयं च विजानाति तथैव तु ।

अत एव समग्रत्वं स्वत एवास्य सर्वदा॥ (M)

After defining the true nature of B.'s greatness as above, the Upaniṣad goes on to say that whosoever among the Devas, Rṣis and men attains such a knowledge of B. (*Brahmavidyā*) will, in his turn, be enabled by the grace of B. to experience his own intrinsic perfection (*sarvata*) (in proportion to his own natural fitness (*svarūpavyakta*)). This is indicated by the separate mention of each category of *Brahmavidyā-Adhikārins* Devas, Rṣis and the best of men, in their order of merit (*tathā*)⁸

The Upaniṣad refers to the content of B.'s intuitive experience of its own greatness in terms of 'aham' brahma and asmi. These three words are not to be construed as a grammatical sentence by itself conveying 'I am Brahman'. If such were the case, the use of the reflexive pronoun *ātmānam* (its own self) in the principal sentence *Tad ātmānam eva ahet aham brahmāsmi iti*, will be redundant as the meaning conveyed by the reflexive pronoun is fully brought out by the first person pronoun *aham* in *aham brahma asmi* which would tell us when Brahman

8. *See: Tadyo yo devānām pratyabudhyata sa (eva) tadabhaya tathā rṣiṇām, tatha manuṣyāṇām.* (Up.)

तद्यो यो देवानां प्रत्यबुध्यत स (एव) तदभवत् तथा ऋषीणां, तथा मनुष्याणाम् ।

*Mukhyam samagrum tad brahma jhānasyāpi samagratah
Kihcitsamagratām devāsteṣām jhānam hi tādrṣam
Āpustato adhamām jhānatādrktvāt rṣayo'pi tu
Bṣibhyo apyadhamām prāpurmānuṣāśca samagratān.* (M)

मुख्यं समग्रं तद्ब्रह्म ज्ञानस्यापि समग्रतः ।

किञ्चित्समग्रतां देवास्तेषां ज्ञानं हि तादृशम् ॥

आपुस्ततोऽधमां ज्ञानतादृक्त्वात् ऋषयोऽपि तु ।

ऋषिभ्योऽप्यधमां प्रापुर्मानुषाश्च समग्रताम् ॥

intuited (without the addition of *ātmanam*). Surely, there can be no reasonable doubt as to when B. cognized as 'I am Brahman', when it has been made absolutely clear, at the very outset, that in the beginning B. alone existed and there was no other person or thing in existence then (according to the monistic interpretation).

This crucial point must make it clear that the word *aham* in *Aham Brahma asmi* has not been used in the Upaniṣad as a first person pronoun at all but as an epithet of B. descriptive of one of its distinctive characteristics of being 'aham' undiscardable (*aheyam*) by any other being. The other two words are also to be similarly construed as epithets of B. referring to its infinitude of perfections (*brahma-guṇapūrṇam*) and its eternal awareness of its own existence (*as-mi*). It may be recalled that the Upaniṣad had earlier (I 4.8) underlined the fact of B.'s being the best beloved of all, as the one dearer than the son or one's possessions and the innermost dweller in all (*antaratarah*)¹. It must be obvious that it would be absolutely impossible for any one to discard what has penetrated into his own innermost self. The meaning assigned to *aham* as *aheyam* is, therefore contextually significant. Madhva's commentary explains with great penetration why B. is for ever undiscardable by any one. It is because it is the inner immanent controller of all that exists in finite reality. Nothing in finite reality, whether sentient or insentient, can afford to discard or shake off the All-penetrating B. which is immanent in everything, lest everything should forfeit its very power to move and act in trying to do so. *Sarvaniyaṅtṛtvena*

1. *Sārtrāntargatajlvāntahpraviṣṭam*

(Raghu).

शरीरान्तर्गतजीवान्तःप्रविष्टम् ।

*sarvagatatvāt aheyam.*¹ As the Katha Upaniṣad puts it *Tadu nātyeti kaścana*-one cannot go anywhere else discarding *Brahman*. How truly profound a revelation of Divine Majesty lies behind this simple deduction of M. - *Sarvāntaratvāt sarvagatatvāt- (a-heyatvāt aham)* from thā to abandon or discard.

The Upaniṣad goes on to say how the celebrated Vedic seer Vāmadeva attained a vision of the undiscardable-B. (*aham*) as the inner immanent controller of all and thereby realised the truth that the Supreme B. as the Sarvaniyāmaka acting thro' Maru, Sūrya, Indra, Kakṣivān, Śukra and others as their Antaryāmi (*antaratamaḥ*) and accomplishes all their deeds and gives expression to his illumination thro' the famous Sūkta attributed to him in RV. IV.26. And it assures us that even now whosoever realises the Supreme B. as undiscardable (*ahan:-aheyam*) absolutely perfect (*Brahma*) and endowed with eternal self-awareness (*as-mi*) will certainly attain completeness of bliss (*sarvam*) commensurate with his deserts (*idam-svayogyam*). Even the gods will not hinder him from attaining the fruition of his knowledge; for 'tad' (*saḥ*) is (*bhavati*) their inner ruler (*ātmā hyasau*) and whoever is dear to the Lord is dear to them also.

On the other hand, whosoever worships some other deity (*anyām devatām upāste*) thinking that the Supreme Lord is different from this all perfect undiscardable eternally self-knowing reality and is 'Nirguṇa or attributeless, knows not, like a beast of burden.

But one who knows the Lord as undiscardable and all-perfect and worships Him *is like a beast (cow) dear to the gods*. For just as several cows offered to a person please him exceed-

1. *Niyantṛtvahāne vyāpāramātroccheda iti vipakṣe bādhakam.*

(Rāghū.)

नियन्तृत्वहाने व्यापारमात्रोच्छेद इति विपक्षे बाधकम् ।

ingly, even so, every true worshipper of B. as *aheya* pleases the gods by the asset of his knowledge, like a person offering many animals to the gods.

It deserves to be noted in this connection that if the word 'aham' in the text '*Tad idam apyetaṛhi ya evam veda aham brahm-asmi iti*' is not understood in the sense of 'the undiscardable' (*aheyam*), the first two words 'tad' and 'idam' and 'evam' as well as the other term 'ātmānam' syntactically understood to complete the sense, would *all become superfluous*, for the intended sense according to S. would stand fully conveyed by saying 'Etar hyapi yo Veda aham brahmāsmi iti sa idam sarvam bhavati'. The other words will be purposeful and necessary only if 'aham' is construed in the sense of 'the undiscardable' in which case *tad* and *idam* will refer to this Brahman to be known in terms of (*evam*) its being endowed with the special attribute of being undiscardable, absolutely perfect and knowing itself to be ever-existent (*as-mi*)⁹

S. expands the simple text *Brahma vā idam agra āsti* (1.4.10) with a good deal of importations to accommodate the whole of his Adhyāsa-doctrine. His explanation runs: The self, now experiencing itself as embodied, was in fact the *unconditioned* B. itself *even before realising itself to be so (agre)*. Therefore, it is all that exists in reality. However, thro' superimposition it has come to regard itself erroneously as *not* Brahman (*a-brahma*) not all (*a-sarvam*) and to suppose itself to be a doer, enjoyer and a transmigrating self. When its eyes are opened by a compassionate teacher of Vedānta, that Brahman

9. 'Asmi' Sarvadā astīti meyam (M) Meyatve prakārapradarśanārtha 'asti' śabdah (Raghu).

'अस्मि' सर्वदास्तीति मेयम् मेयत्वे प्रकारप्रदर्शनार्थ 'अस्ति' शब्दः ।

comes to discover itself as the pure objectless consciousness, free from superimposed individual awareness. Thus *Brahman's coming to know itself as Brahman* consists merely in the removal of the superimposition caused by ignorance and is not at all an act of knowing itself as a real object of its own consciousness. When ignorance vanishes, its effect is also wiped out. With their disappearance, pure consciousness emerges as all that there is (*sarvam abhavarat*).¹⁰

It will be seen that the way in which S. explains *agre* in the above text is very far-fetched and artificial and inconsistent with his own explanation of the same word in similar contexts such as 'Naiveha kiñca agra āsit' (*Brh. Up.* 1.2.1) and 'Ātmā vā idamagra āsit' (*AA.* II. 4.1) as 'before creation of the world'. To abandon this accepted sense of *agre* and construe it as *Prāk prabodhāt api* (even before knowing himself to be identical with B.) is to read his entire *Prakriyā* of *Brahmājñānavāda* into it, which is taking a great liberty with the text.

10. *Tad brahma idam śarīrastham yadgrhyate, agre prāk pratibodhādapi brahmaivāsit. Kintvapratibodhāt abrahmāsmi, a sarvam ca ityātmanyadhyāropāt Kartāham. Kriyāvān Sukhānām ca bhokta Sukhī duḥkhi saṁsāri iti cādhyāropayati. Tatkaṭhañcit ācāryeṇa dayāluna bodhitam nāsi saṁsāri iti. Ātmānamevāvet svābhāvikamavidyādyadhyāropitaviśeṣavarjitam. Ityevaśabdārthaḥ Ajñānādhyāropanivṛttireva ātmānamavedityuktam. Nātmāno viṣayīkaraṇam.* (S)

तद् ब्रह्म इदं शरीरस्थं यद्गृह्यते, अग्रे प्राक् प्रतिबोधादपि ब्रह्मैवासीत् ।
किं त्वप्रतिबोधात् अब्रह्मास्मि, असर्वं च इत्यात्मन्यध्यारोपात् कर्ताहं,
क्रियावान् मुखाणां च भोक्ता सुखी दुःखी संसारी इति चाध्यारोपयति ।
तत्कथञ्चित् आचार्येण दयालुना बोधितं नासि संसारी इति, आत्मान-
मेवाक्ते स्वामप्रबिकमविद्याद्यध्यारोपितविशेषवर्जितम्, इत्येवशब्दार्थः ।
अज्ञानाध्यारोपनिवृत्तिरेव आत्मानमवेदित्युक्तम् । नात्मनो विषयीकरणम् ।

But there can be no embodied self *before creation*, or what passes for creation, in S.'s philosophy. And it makes no meaning to speak of an embodied self, which is not yet in the picture, being identical with the unconditioned B. even *before coming to know the latter*. If the *aprabodha* is to be Brahman's own, it would make B. forget its own self, no matter how or why or for how long, which is incompatible with the conception of B. as *Nityasuddhabuddhamuktasvarūpam*. Thus S.'s interpretation opens many lids of the metaphysical Pandora's box at the same time, with its inevitable consequences.

His interpretation of the successive statements of the Upaniṣad: *Brahma vā idamagra āsit* and *Tad ātmānam eva aved aham Brahma asmi iti* is unnatural as it interposes between them an intervening stage of ignorance of its own nature in the case of Brahman due to superimposition (*avidyādhyaropa*) which leads to its coming to look upon itself, somehow, as 'I am not B. I am not all'. We are, therefore, asked to go in for one more importation that on being duly instructed by a competent Ācārya it discovers itself to be what it has always been - viz. *aham brahmāsmi*.

This necessitates the explaining away of the clearly worded second sentence of the Upaniṣad: *Tad ātmānam eva aved.....* as not so much as a direct and immediate act of B.'s knowing itself as the object of its own intuition but as a sublation of the superimposition caused by ignorance of its own identity. Unfortunately, this roundabout way of interpreting these two texts taken together involves a good deal of metaphysical kite-flying for which there is hardly any justification in the wording of the texts as they stand inter-related by a natural sequence or thought which does not call for any parenthetical padding.

S.'s interpretation of *sa idam sarvam bhavati* as 'he becomes all this (world)' would, in effect, reduce the knower of B. to an unreality as in S.'s Philosophy the 'all' or the world ceases to be by sublation when B. comes to be known. To render *Sa idam sarvam bhavati* meaningful, it has, therefore, to be construed in a different sense that whosoever knows this Brahman to be (evam) i.e. 'Aham' (undiscardable) 'brahma' full of perfections (*paripūrṇam*) and 'As-mi' (knowing itself as ever-existing) attains fulness of being (*sarvatvam*) commensurate with his own stature (*svarūparogvam*).

Moreover, in S.'s interpretation, it has to be clarified if 'Tad' in the sentence *Tad idam apyetaṛhi ya evam veda* is to be construed in the sense of 'that Brahman which is identical with the *Adhikārisvarūpam* as has been done by him in the earlier sentence *Tad ātmānam eva avet* or in the sense of Brahman which transcends all attributes and characteristics. In the former case, the relative pronoun 'Yah' referring to the same Adhikāri in *Ya evam Veda (aham brahmāsmi iti)* would be redundant. In the latter alternative all the three words *evam*, *brahma* and *asmi* could be dispensed with, as the desired meaning would stand clearly conveyed by saying *Tad idam apyetaṛhi yo Veda aham iti sa idam sarvam bhavati*.

As the opening statement of the Upaniṣad *Brahma vā idamagra āsīt* refers to the pre-creation stage, it is very farfetched to think of that B. as partaking of the nature of the inquirer. (*adhikārisvarūpabhūtam*) in explaining *Tad ātmānam eva avet* in the pre-creation stage. This statement; *Tad ātmānam eva avet*, referring to Brahman, as it existed prior to the world coming into being, asserts, in so many words, that it cognised itself as *Aham brahma asmi*. Irrespective of the meanings of these three words, this principal sentence *Tad ātmānam eva avet*

predicates of Brahman complete awareness and consciousness of its own being in the precreation state. This forthright statement blows up the first principle of Monistic thought that the subject of all experience cannot itself become the object of its own experience—as has been rightly pointed out by Maṇḍya.

Na hi tatpakṣe tad ātmānam veti

SAPTĀNNA-BRĀHMAṆAM (I. 5, 1-23)

After having dealt with the creation of the gods headed by the four-faced Brahmā, in I. 4, 11-13 the Upaniṣad now proceeds to proclaim the Lord's Majesty in creating the seven kinds of food, for the benefit of the world.

That this Creator should indeed be the Supreme Lord Himself is clear from His description in the Upaniṣad by the august title of (our) Father (*pitā*)—which recalls to our mind the loving description of the Supreme Being as our Father and Progenitor in the *Ṛgveda* (I 1.9; X 82.3). And yet Śaṅkara ascribes what to him is but an *Āvidyaka*-creation to the individual self who wrongly believing himself to be bound by the rules of *Varṇāśrama* is goaded by *Kāma* to serve the gods in expectation of heavenly rewards. This deprives the Supreme Brahman of His place of honour in Upaniṣadic thought by introducing a distorted perspective in favor of the individual self as the pivot and centre of Upaniṣadic philosophy.

The Upaniṣad says : By His free will (*medhayā*) and in conformity with the past deeds of creatures (*tapacc*) the

Supreme Being, our Father (*pitā*) created seven kinds of food¹ giving satisfaction. He made *one* of them common to all living beings. *Two* he reserved for the gods and *three* for Himself. *One* He gave to the cattle, trees and plants, in the form of milk and water upon which all beings subsist. The food eaten by creatures day in and day out does not get depleted because it is being created again and again by Lord Himself of infinite bliss (*kasmāt*)². He is the one source of its inexhaustibility. He generates food by His continuous will and in conformity with the karma of creatures. If He does not do so, all the food will surely get depleted sooner or later. Whosoever understands the Supreme Lord to be the generator of inexhaustible food enjoys all pleasures according to his deserts (*prattikena*). Devas who are eligible for meditating on the Lord as the author of the seven kinds of food attain deva-hood according to their merit. The food (enjoyments) of Devas is called *Ūrjam*. Other Adhikārins not eligible for Devahood get near to the gods by their knowledge of the Lord as the generator of the seven kinds of food.

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1. *Yatsaptānnāni medhayā tapasāsrjat pitā*
Ekamasya Sādhāraṇam dve devānāmabhājayat.

यत्सप्तान्नानि मेधया तपसासृजत्पिता ।

एकमस्य साधारणं द्वे देवानामभाजयत् ॥

2. *Kam* means infinite bliss : *prāṇo brahma kam brahma kham brahma* (*Chān. Up. IV 10.5*)

See also *Taitt. Up. ii. 7*. Hence '*kasmāt*' means (created) by the blissful Lord. This striking interpretation of '*Kasmāt*' may also be seen to provide a built-in answer to the question put to Sākalya by Yājñavalkya in *Bṛh. up. III 9.28*:

Martyaḥ Svinmṛtyunā Vṛkṇaḥ Kasmānmūlātprarohati.

मर्त्यः स्विन्मृत्युना वृक्कणः कसान्मूलात्प्ररोहति ।

The Upaniṣad warns that anyone who looks upon (Upāste) the first kind of food which is before him (upa-ante) created by the Lord for universal consumption of all His creatures, as exclusively meant for his own benefit will never escape from sin. *There cannot be a nobler ethical precept of socialistic philosophy.*

Madhva's commentary brings out the special importance attaching to the three foods which the Lord is said to have kept for Himself as a means of pleasing Him. They are the mind, speech and life-breath and their presiding deities, Brahmā, Saraswatī and Mukhya Prāṇa. They preside over various planes of cosmic life in the three worlds - Brahmā over the Antarikṣa - world. Saraswatī over this world and Mukhya Prāṇa over the heavenly world and similarly over the Rg., Yajus and Sāma Vedas respectively, in the Adhivedic plane and over the worlds of the Pitṛs, Devas and men, over the father mother and progeny in the Adhipraja - world, over knowledge, the known and the unknowable in reality in the Adhividya plane and over the Sun, Agni and Moon in the Adhidaiva plane and their abodes of heaven, earth and the waters. The deity Vāyu possessed of great glory (*Indra*) and unrivalled power (*Asapatna*) and presiding over the Moon, though in reality without *kalās* is also said to be possessed of the sixteen *kalās* of the Moon of which fifteen are subject to waxing and waning, during the two fortnights when the Moon, (himself) is subject to them. But the sixteenth *kalā* of Vāyu remains constant. On the night of each Amāvāsyā, the presiding deity Vāyu enters all creatures with his constant *Kalā* and in the next morning he dons the second *Kalā*. Therefore, one should not take the life of any living being on the Amāvāsyā night as Mukhya Prāṇa makes his special entry into them on that particular night. The knowers say

that the killing of even a chameleon is sinful. To avoid taking any life on that night is a highly meritorious act like the worship of Mukhya Prāṇa. He is designated as Samvat-sara, the beloved child (*Vatsa*) of the Lord who finds great delight (*rah*) in His Sire. This Vāyu is also present in the knower of the truth about the Lord's creation of the seven kinds of food and is also endowed with the sixteen kalās (digits) of which worldly wealth of various kinds are the fifteen kalās which are subject to fluctuation while his body remains constant as the sixteenth kalā is like the hub of a wheel and his wealth moves up and down like the spokes. That is why when a man has lost all his wealth, people still say *he endures with his body*.

We have already seen how Śaṅkara has missed the light *by failing to identify the Creator of the seven kinds of food as the Supreme Lord of the universe*, instead of with the individual self. While the Viśiṣṭādvaitic commentator Rangarāmānuja has taken care to correctly understand that the Father (*pitā*) who creates the seven kinds of food is indeed the Supreme Lord and none else, he has *not shown the same consistency of thought* in construing the reflexive pronoun *ātmane* (for Himself) used in the text to refer to the same Father, but to the individual self. He was probably not in a position to see how the three kinds of food (*manah*, *vāk* and *Prāṇa*) could be shown to be *personally acceptable to the Lord*. It is here that Madva's commentary comes to our help.

Madhva throws edifying light on the inner significance of the statement in the Upaniṣad that the Father of all creation kept three kinds of food created by Him—viz. mind, speech and Prāṇa for His own satisfaction (*trīṇyātmane akuruta.*)

Food is intended to give satisfaction. The Upaniṣadic statement that the Father kept the three kinds of food for Himself, therefore signifies that man to whom these have been given, should endeavour to make use of these gifts of God in such a way as would please the Lord of creation. Tho' man is provided with five senses of perception, it is the mind that provides the necessary condition for the efficient operation of the other sense organs. Desire, determination, yearning for many things, faith and want of faith, steadiness, aversion, a sense of shame, thought, fear and so on are all but the different phases of the mind.³ They should all be canalised God-ward in appropriate ways - to please Him (as His food).

How this is to be done has been impressively explained by Madhva in his commentary.

Firstly, our desires (*Kāma*) should be shaped to be always devoted to Him. Our resolutions should be to do what will be agreeable to Him. Our yearnings should be to know the different aspects of His glory. Our faith should recoil from looking upon any other Being as His peer or superior or believing any of them to be absolutely free from imperfections, as He is, or associate with Him any defilement of *Prakṛti*.

We should stand firm in refuting notions of any others being superior to Him. We should refrain from tarnishing His Majesty by thought, word or deed. We should be ashamed of giving up or losing faith in His Word. We should concentrate our thoughts on acquiring discriminating knowledge

3. *Kāmaḥ saṅkalpo vicikitsā śraddhā aśraddhā
Dhṛtiradhṛtiḥ hrīrbhīḥ ityetaṁ sarvaṁ mana eva.*

कामः संकल्पो विचिकित्सा श्रद्धा अश्रद्धा

धृतिरधृतिः हीर्भीः इत्येतत् सर्वं मन एव ।

(*Brh. Up.*)

of His true nature and attributes. We should fear falling into erroneous views about them.

Extending the same principle to the activities of our speech and Prāṇa, we should employ speech to proclaim His greatness and our Prāṇa in accomplishing His work. Speech covers the entire field of sounds the articulate and the inarticulate. The Lord is their ultimate referent, according to the seers. (*Saiṣā hi antam āvattā*)⁴

The fivefold function of *Prāṇa* is similarly to be canalised towards the Lord's work. Our vital energy should be directed to doing what is acceptable to Him. *Apāna* should be expended in keeping away from things disagreeable to Him, *Vyāna* in removing obstacles, *Udāna* in promoting concentration on Him and *Samāna* in bringing the mind and the organs of action (*karmendriyas*) in to unison.

The Lord is pleased to make the mind, speech and our vital energy His food because they play a prominent part in contributing to the spiritual advancement of *Jīvas* by enabling them to please Him by serving Him with their minds, speech and vital power. These three have acquired their privileged position by virtue of their being presided over by the three principal deities Brahmā, Sarasvatī and Mukhya prāṇa. These, in their turn, are pre-eminent.

4. Cf. *Tadvīyūya Kavayo anvavindan
nāmāyattā samatṛpyan śrte adhi.*

तद्वियूय कवयोऽन्वविन्दन्
नामायत्ता समतृप्यन् श्रुतेऽधि ॥

(A.Ā II. 3.7)

among the gods because they have their genesis from the counterparts in the Lord's mind, speech and energy.⁵

The Upaniṣad goes on to speak about the high rewards that come to the knower of the Saptānna Vidyā and its upāsanā, both before and after he attains mokṣa. There are three worlds to be crossed before final release. These are the world of men, Pitṛs and the heavenly world. The world of men can be crossed only thro' progeny, the world of Pitṛs thro' rites like Jyotiṣṭoma and the heavenly world thro' right knowledge. The conquest of the mortal world is possible only thro' good sons. In this connection, the Upaniṣad describes the parting instruction of the ideal father who has done his duty by the world of men, Pitṛs and the gods to carry on after him the three sacred obligations.⁶ Tho' in principle, the Devas are the most competent Adhikārins, for the meditation of the Saptānnavidyā, mere mortals are eligible to be benefited by knowledge of the Vidyā.⁷

5. *Ētanmāyo vā ayamātma. Vāṇmāyo manomayaḥ Prāṇamayaḥ manovākpraṇa pradhānaḥ, Prādhānye mayat, manomāyo Vāṇmāyaḥ Prāṇamayaḥ.* (i. 5. 4.)

एतन्मयो वाऽयमात्मा वाङ्मयो मनोमयः प्राणमयः मनोवाक् प्राण प्रधानः । प्राधान्ये मयद्, मनोमयो वाङ्मयः प्राणमयः ।

6. *Athātāḥ Sampattiḥ—Yadā praiṣyan manyate atha putramāha—'tvam brahma, tvam yajñāḥ tvam loka iti. (Brh. Up. i. 5-17)*

अथातः संपत्तिः— यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह— 'त्वं ब्रह्म, त्वं यज्ञः त्वं लोक' इति ।

7. *Saptānnopāsanam yasmād devānām yo ayamuttamam.*

..... na narā योग्या एतदुपासने.

jñānamātreṇa devānām Sāmiṇyam prāpnuvanti te. (M)

सप्तान्नोपासनं यस्माद् देवानां योऽयमुत्तमम् ।

न नरा योग्या एतदुपासने ।

ज्ञानमात्रेण देवानां सामीप्यं प्राप्नुवन्ति ते ॥

After recounting the various forms of rewards accruing to the knower and the Upāsaka of Saptānnavidyā upto and inclusive of his attaining Mokṣa, the Upaniṣad concludes its recital by laying special emphasis on one more duty laid upon the Saptānnopāsaka, over and above the obligations already laid, such as treating the first kind of food created by the Lord as intended for the common good of all creation and not grabbing it all for oneself but first offering his own legitimate share of it, in all humility and thankfulness to the Universal Giver of all food with a prayer- 'Give us this day our daily bread'. This last sacred duty and obligation is the *Prāṇavratam* or the homage to Mukhya *Prāṇa* next to the homage paid to the Lord of Mukhya *Prāṇa*). The call of the Upaniṣad in the closing part of the Saptānna Brāhmaṇa 'Tasmād ekam eva Vratam caret prāṇyācca apānyācca' (1.5.23) has, therefore, to be understood in consistency with the primal position of the Lord of all Creation (*Pitā*) as commending the upāsana of Mukhya *Prāṇa* also next to that of the Lord, as pointed out by Madhva-

Uttamaḥ sarvadeveṣu prāṇa eva harerenu,

Tasmādvipṣnorvratasyānu nityam prāṇavratam caret.

उत्तमः सर्वदेवेषु प्राण एव हरेरनु ।

तस्माद्विष्णोर्व्रतस्यानु नित्यं प्राणव्रतं चरेत् ॥

This pre-eminence of Mukhya-*Prāṇa*, also called Madhyamaḥ *Prāṇaḥ*⁸ is then brought out in the Upaniṣad by means

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8. Mukhya *Prāṇa* is called Maḍhyamaḥ *Prāṇaḥ* because he stands midway between the highest *Prāṇa* who is the Lord Himself (See B.S. i.1.28) and the Jaḍa-Vāyu, the lowest.

of a parable of the quarrel among the presiding deities of the cognitive senses and the gods of the Adhidaiva sphere such as Agni, Sūrya and Soma. Each of the Ādhyātmika deities, after they were created by the Lord, resolved to go on with their work without rest. They were soon overpowered by weariness and impending death, which held them back from their work. Finding that Madhyama-Prāṇa was able to carry on his work tirelessly and without being overpowered by fatigue, they all decided to recognise him as their Chief and regard themselves as his subordinates and reflections (*Pratimā*). Therefore, just as Madhyama-Prāṇa was not overpowered by fatigue among the deities of speech, etc., so among the Adhidaivas he was not incapacitated by Mṛtyu. Therefore, he was adjudged the highest (*śreṣṭha*) among the gods (next of course to the Lord). For, the other deities are subject to decline, but not Vāyu (Mukhya Prāṇa). He is the one who never sets or goes to rest.⁹ He goes on ceaselessly doing his work of *Hamsopāsti*, thro' breathing in and breathing out. Therefore the Saptānna Vidyā Upāsaka shall always remember to meditate on the Lord and Mukhya-Prāṇa while he breathes in and breathes out. For they are the two who make all respiration possible.

Hamsopāstih śvāsarūpo tayorvratamudīritam.

hamsarūpau hi tau devau śvāsocchvāsapravartakau.

tasmāt prāṇyādapānyācca tadrūpam samsmaret tadā.

हंसोपास्तिः श्वासरूपो तयोर्व्रतमुदीरितम् ।

हंसरूपौ हि तौ देवौ श्वासोच्छ्वासप्रवर्तकौ ।

तस्मात्प्राण्यादपान्याच्च तद्रूपं संस्मरेत्तदा ॥

9. It should be understood that tho' like the other gods Mukhya Vāyu is subject to disruption of his body in Pralaya he never loses his flow of meditative Vṛttijñāna in respect of the the Lord or any obscuration of his awakened knowledge. Also, being ever free from attachment to his body, he has no rising or setting consequent on the origination or the dissolution of his body.

ADHYAYA II

INTRODUCTION :

The first Adhyāya has been devoted mostly to various forms of *external* upāsānās of Brahmayidyas, such as the horse, the horse sacrifice, the Saptānavidyā and others. The present Adhyāya takes up *internal* upāsānās of Brahman. The first Brāhmaṇa here brings out the point very vividly that it is absolutely necessary even after going thro' external forms of Upāsānās to meditate on B. internally in one's own heart. This is shown to be obligatory for all Adhikārins, including those who are qualified by their spiritual fitness to attain Mokṣa thro' worship and meditation of the Lord externally, in His Avatār and other forms. This insistence on the internal upāsānā of the Lord residing in one's own heart is what is known as Bimbāparokṣa. It is a *must* for all. This means that the Jīva is the Pratibimba of the Lord who is seated in the heart. As such, he is most intimately related to Him. The purpose of the Jīva's upāsānā of Brahman is to discover and realise this most intimate relation by which he is bound to the Lord. This fact is very significantly brought out in the closing part of the Madhu-Vidyā of the Brh. Up. (II.5.19) where we read :

Rūpam rūpam pratirūpo bābhūva

tadasya rūpum praticakṣaṇāya.

रूपं रूपं प्रतिरूपो बभूव

तदस्य रूपं प्रतिचक्षणाय ।

'The Jīva is in each and every one of his distinctive forms the image (*pratirūpa* or *pratthimho*) of the Lord.

That (original) Form of the Lord is to be directly perceived by him (the Jiva).¹

Even those who are competent to meditate on Brahman as indwelling in the elements of nature or in the heavenly bodies and their presiding deities or other Avatar forms and blessed with the favour and grace of those deities should also meditate on the Lord as He is present in their heart, after carrying out those upāsanaś of Brahman by way of supplementing and completing them with the meditation of the Lord as He is present in their own hearts as their Bimbarūpa.²

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1. S. interprets this *mantra* as follows: The Lord (*Paramēśvara*) while evolving names and forms in the universe assumed each and every one of those forms. This is in order to make Himself known. If He did not evolve name and form, His unconditioned nature as prime cause will not have been made known'.

But as the world of name and form is itself a false projection in S.'s view, it is difficult to see how it could help in making B.'s unconditioned nature known or why it (B) should be so much concerned about its being known or made known.

Rangarāmānuja explains *Pratirūpa* as the *Antaryāmi* Form of the Lord resembling the countless forms of the created entities. Tho' the *Antaryāmi* Form is nearer to the 'Bimbarūpa' of M. it would seem to be more appropriate to make the countless forms of the Jivas the Lord's *Pratirūpa* instead of making the Lord Himself *their* *Pratirūpa*. For it is in the nature of a *Pratirūpa* to depend on the *Rūpa*. For these reasons M.'s interpretation of the *mantra* is preferable to the other two.

2. See *BSPC*. Vol. III, P. 434-35.

It is in this sense and for this reason that Ajātaśatru tells Bālāki "that much which you have already done by way of upāsanaś will not be enough to attain Brahman".³

The insufficiency of the purely external forms of the upāsanaś of Brahman and the special reasons for carrying out some amount of internal upāsanaś of Brahman as the Bimbarūpa of the Jivas seated in their own hearts is very vividly and impressively brought out in the opening section of this Adhyāya the Ajātaśatru Brāhmaṇa.

AJĀTAŚATRU-BRĀHMANAM (II.1.1-20)

Bālāki, the proud learned Brāhmaṇa, well-versed in the Vedas approaches King Ajātaśatru of Kāśī, offering to instruct him in Brahmavidyā. The King, who is a more advanced Upāsaka of Brahman, courteously listens to Bālāki's recital of the different kinds of external upāsanaś of B. practised by him. At the end of each recital, the king tells Bālāki how he too has carried out all those upāsanaś, giving him additional attributes of the Lord which he has included as part of such Upāsanaś, by way of Guṇopasamhāra and the benefits he has had from such upāsanaś, Bālāki recites twelve different forms of external upāsanaś of B. carried out by him as the Person present in the Sun, the Moon, lightning, Ākāśa' Vāyu, Agni, the Waters the sound which follows one as he walks, in the mirror, the shadow-man, in the four-faced Brahmā and comes to a stop.

3. *Devatāsu Bhagavantam upāśya tattaddevatāsamīpam prāptvā punaḥ svahṛdistham upāśyaiva mokṣo bhavati, ityato 'Naitāvatā viditam bhavati' ityuktam. (M)*

देवतासु भगवन्तमुपास्य तत्तद्देवतासमीपं प्राप्त्वा पुनः स्वहृदिस्थमुपास्यैव मोक्षो भवति इत्यतो 'नैतावता विदितं भवति' इत्युक्तम् । (M.)

The king asks him if that is all and Bālāki confesses that he has not gone beyond. The king tells him that it is not sufficient to know B. Sensing that the king knows more, Bālāki requests to be instructed by him. As it is not for a Kṣatriya to assume the role of a teacher of Brahmanavidyā to a Brāhmaṇa, the king respectfully offers to inform him what is needed to give completion to his external forms of upāsanās.

The King then takes Bālāki by the hand and leads him to where a man is lying sound asleep. The king calls out to him (i. e. to the Lord present in him) by these names—O Great One, O White-robed one' O Śoma. But the person (the Lord) does not respond or wake up (the sleeper). He then rubs the sleeping man's body hard with his hand and the person (is awakened by the Lord and) gets up. Thereupon the king turns round to Bālāki and questions him "Can you tell me where was this Lord of supreme intelligence in whom this Jīva was sound asleep in this body at the time of his deep slumber and whence did He (the Lord) emerge at the time of the Jīva's waking up ?"

Śaṅkara has taken it that the king's question is about the whereabouts of the Jīvātman himself. Modern scholars and expositors of the Upaniṣad have generally followed him.

But it will not do to forget that both the king and Bālāki and the Upaniṣad are concerned here with the Upāsanā of Brahman as the Supreme Being ⁴ The questions and their answers have, therefore, to be primarily connected with the Lord who is the object of Upāsanā. It would also be pertinent to remember that Bālāki himself communicates the various kinds of

4. This comes out from the words of Bālāki —*Brahma te bravāṇi. Āditye puruṣa etam aham Brahma upāse.*

Brahmopāśanā carried out by him and the king himself after listening to him, tells him that what he has so far achieved by way of external **Brahmopāśanā** is not sufficient to attain B.

In the circumstances, the questions he puts to Bālāki ought naturally to be designed and intended to throw fresh light on the part played by Brahman the Supreme Lord in sending the man to sound sleep and in bringing him back to waking life. The Upaniṣadic text itself given a clear indication of this when it speaks pointedly of the locus in which the Jīva has gone to rest (*yatra eṣa supto abhūt*). This term "Yatra" can only refer to the locus (*ādhikaraṇa*) or the place or person in whom the sleeping self found its rest and whence it returns to waking life. Quite unjustifiably, Śaṅkara construes *Yatra* as 'at the time of (*yasmin kāle*) sleep. If the question according to S. is where was the sleeping self at the time of sleep, the latter part of the same question "wherefrom does he come back (*kuta āgāt*)" would be superfluous as he would naturally be coming back from the place to which he had gone! The wording of the text gives a clear indication of the identity of the locus wherein the Jīvā has gone to rest as the Vijñānamaya Puruṣa (*Ya eṣa Vijñānamayaḥ puruṣaḥ yatra eṣa suptaḥ*).

It should, therefore, be clear that King Ajātaśatru is trying to make Bālāki understand that the Jīvātman in deep sleep is gathered up in the Lord residing in the special place chosen by Him in the heart of man called *paraveśma* or *paramākāśa*.

There is no difficulty in construing Vijñānamayaḥ Puruṣaḥ as the Supreme Brahman of superabundant intelligence (*Vijñāpracuraḥ*). This may be seen to be supported by the Śloka cited in *Taitt. Up.* 1.5 (*Vijñānam Brahma ced veda....*)

Tho' there is really no difference in the fulness of the Lord's presence in any of the elements or deities in which Bālāki had meditated upon Him, there is, nevertheless, a special kind of very intimate personal relation between the Upāsaka and the Lord seated in his heart, as compared with his relation to the Lord present in the elements or other external things in which He may be meditated upon. This fact makes a great difference to the Upāsaka, personally speaking; tho' it makes no difference to the Lord's equal presence everywhere in all beings. *It is to bring home this crucial point that Ajātasatru takes Bālāki to a sleeping man and tries to awaken the Lord in him by calling Him by His names of Bṛhat-Pāṇḍaravāsa, and Soma which belong primarily to the Lord present in the Moon as stated earlier by the king himself in II.1.3.*

The King's purpose in addressing the Lord in whom the soul of the sleeping man had gone to rest by the three names pertaining to the Lord present in the Moon is to bring home to Bālāki the importance of the special relation that exists between the Lord seated in the heart of the upāsaka and the Upāsaka himself *thro' his body* and a particular part of it. If there were no such special relation, the Lord should have responded to His names and roused the man from his slumber in Him. That He has not done so goes to establish beyond doubt that there is something special which determines the Lord's relation to the Upāsaka who meditates on Him as present in his own heart and others who meditate on Him as present in any other being or element. Tho' it may be equally possible to make the Lord restore the sleeping man to wakefulness by using some other distinctive name of His own connected with his presence in the heart of the sleeper, the step taken by the King in not doing so but rubbing hard the body of the man is to bring out the special nature of the

unfailing impact which the vigorous rubbing of the body will have in rousing the Lord to awaken the sleeper. The Lord's presence in the heart in the body is suggested by the rubbing. This is indicated by the question where was the Vijñānamaya Puruṣa in whom the Jīva had gone to rest in his own body and its answer—there, in the ether inside the heart (II.1.17).

It would appear from the wording of *Ajātaśatru's* question *Kva eṣa tadā abhavat, kuta āgāt* that he is thinking of the *locus of entry and exit* of the sleeping self which must necessarily be different from the self and, therefore, a much higher principle and Power than the self i.e. to say the Lord called Vijñānamaya. (Or Vijñānapracuraḥ).

To Śaṅkara, with his theory of one Self which stands isolated from the world of action, means and ends (*kriyākā-rakaphala*), the question to be asked would be in what sort of pristine state of selfhood does the self of the sleeper exist in the state of sleep and from what sort of its intrinsic state does it fall off, while returning to the waking state.

The answer to both would be the same viz. the pristine state of isolation from all sense of individuality. This is going beyond the terms of reference indicated by the use of the word *Yatra* which calls for the identification of the *locus* of the individual self's subsistence in the state of sleep. It cannot refer to the state or condition of being in which it finds itself in that state. The straight answer given by the Upaniṣad to the question is that the self enters into B., that it is gathered up by B. in *Suṣupti*. For it is B. which is the greater Power into which the self has entered for rest. As the Upaniṣad puts it more graphically, it is the Vijñānamayaḥ Puruṣaḥ who by his higher power and purposive will (*vijñānena*) gathers up (*ādāya*) the cognitive powers of the senses (*prāṇānāṃ vijñānam*) into Himself

and thereby desensitizes them and the self towards external contacts and takes it up to Himself in His abode in the heart (*antarhṛdaya ākāśa*). When this happens, the Jīva's external senses cease to work.

Śaṅkara thinks that it is the individual self whom he identifies as the 'Vijñānamayaḥ' spoken of here who gathers up the powers of the senses along with that of the mind and enters into his pristine state of isolation, in sleep. In other words, *he eliminates the hand of the Lord in sending the Jīva to sleep and restoring him back to waking life and makes the Jīvātman come and go as it pleaseth him to and from deep sleep. This is reckoning without the host.*

For the *Brh. Up.* itself offers conclusive evidence in IV.3.21 which has been pinpointed in B.S. 1.3.42, that 'this Puruṣa (embodied self) is locked up in the embrace of the Prājña-Ātman. in deep sleep'. In his Bhāṣya on this Sūtra, Śaṅkara himself identifies the Puruṣa referred to there as the Śārīra' (embodied self) or *Liṅgopādhir ātmā* and the 'Prājña Ātman' as 'Paramaśvara' and agrees with the Sūtrakāra that this Śruti holds the Lord to be different from the Jīvātman in the states of both Suṣupti and Utkrānti.⁵

But in his C. on *Brh. Up.* IV.3.21, he goes back on his own words in his Sūtrabhāṣya and speaks of the embodied self being 'embraced by one who is in fact intrinsically his own self' (*Prājñena paramārthena svābhāvikena pariṣvaktāḥ*). This is reading his own opinion into the text of the Upaniṣad. The analogy of the husband and the wife locked in embrace, given in the Upaniṣad should be sufficient to establish that neither

5. *Suṣuptyutkrāntyor bhedenā* (B.S. 1.3.42)

सुषुप्त्युत्क्रान्त्योर्भेदेन

of them is intrinsically identical with the other. The purpose of the analogy is not to make out their identity but only to emphasise the fact that in the state of deep sleep the embodied self locked in the embrace of the Lord Prājña is no longer conscious of any external realities or his own internal sorrows and cares during the state of sleep, being content as he is with his own intrinsic blissfulness in the embrace of the Lord and is after a while returned to his former state of awareness of the external world and its cares. As no reasonable being would of his own free will and accord like to exchange a state of blessedness and bliss for the storms and stresses of waking life, it should be clear enough that neither the reverting to waking life from deep sleep nor getting into the blissful state of *Suṣupti* from waking life can be attributed to the sole initiative of the *Jivātman*. Only a dependent creature can be tossed about from one state to another, from the *Jāgrat* to *Svapna*, from *Svapna* to *Suṣupti* and from *Suṣupti* to *Jāgrat* all over again, all through life. We cannot, therefore, accept the facile view that when the organs are restrained in deep sleep, 'the self rests in its own self'. (as Radhakrishnan has it)

This should make it clear that the correct interpretation of the passage ; *Vijñānamayah Puruṣaḥ tad eṣāṃ prāñānām vijñānena vijñānam ādāya antarhṛdaya ākāśe śete*, (Bṛh. II.1.17) could only be that the omniscient Lord (*Vijñānamayah Puruṣaḥ*), taking away with Himself (*ādāya*) the cognitive powers (*vijñānam*) of these sensory organs (*prāñānām*) by the power of His own knowledge (*vijñānena*) goes into His place in the ether of the heart.

That it is the Supreme Lord who plays the active part in sending the embodied self to deep sleep has been expressly stated again in *Bṛh. Up.* IV. 3.11

Swapnena Śārīramabhiprahatyāsuptaḥ ruptānabhicākatḥ
 स्वप्नेन शरीरमभिप्रहत्यासुप्तः युतानमिवावसीति ।

'Hving united the embodied self with deep sleep, the Golden Person looks on the sleeping selves, Himself never asleep'.

The passive and the active roles of the Jīva and Parmātman respectively in the matter of the Jīvātman's going to sleep are well brought out here, Śaṅkara makes a vain bid here to escape from this position by taking the word Śārīra in the text to mean *the body*⁶ rather than the embodied self as such for which there is no grammatical authority or sanction.⁷ It also goes against the accepted usage of Śārīra in the *Brh. up.* itself (IV.3.35) where the Śārīra-Ātmā is stated to be ridden by the Prājña-Ātmā, at the time of his exit from life. Commenting on this passage in his BSB. 1.3.42, Śaṅkara himself renders the word Śārīra-Ātmā as the embodied self and the Prājña Ātmā as the Supreme Lord (Parameśvara).

Consistent then with all these details the correct way of understanding *Brh. Up.* II.1.17 would be that it is the Supreme Lord who takes the embodied self to the repose of deep sleep in Him by *His Will*(*viññānena*) after desensitizing the power of the

6. *Svapnena Svapnabhāvena Śārīram Śārīram abhiprahatya niśceṣṭatāmāpadya* (Ś.Brh Up. IV.3.11)

स्वप्नेन स्वप्नभावेन शरीरं शरीरं अभिप्रहृत्य निश्चेष्टतामापाद्य

7. While Dr. Radhakrishnan's rendering of 'Śārīra' (discarding Śaṅkara's interpretation) as '*What belongs to the body*' avoids the liberty taken by S. in shortening *śārīra* into *śārīra*, it has to face another difficulty in construing *Śārīram* as 'the (sleeping) senses'. As the Sanskrit word for senses (*indriyāni*) is in the neuter we should have '*śārīrāṇi*' to convey the suggested meaning.

sense organs (*prāṇānāṃ vijñānam ādāya*). This way of constructing the text would provide a natural syntactic connection between *vijñānena* in the instrumental case with the verbal form *ādāya* (having taken). While this makes an important point that it is *not* by his own free will or power that the embodied self enters into the state of *Suṣupti*, but by the will of the Lord, the other way of construction followed by Śaṅkara and Raṅgarāmaṇuja, taking the instrumental (*vijñānena*) in the sociative sense and *vijñānam* as the mind or *antaḥkaraṇam* is not so relevant as the desensitization of the other sense organs (referred to in the text) naturally presupposes the prior suspension of the activities of the mind as a matter of course. It is, therefore, just a point of detail which does not require to be separately mentioned by the word *vijñānam*, especially when the text itself closes with a separate mention of the cessation of the activity of each of the organs of smell, speech, sight, hearing and the mind. (II.1.17).

As the scriptural evidence is thus decisively in favor of accepting the dominant role of the Lord in taking the *Jīvātman* thro' the states of the experiences of waking, dreaming and *suṣupti* and back to the starting point, in daily life, it follows that the succeeding three paragraphs of the *Ajātaśatru Brāhmaṇa* (II.1 18-20) have also to be interpreted in such a way as would bring into relief the Lord's chief and Independent role in making the *Jīva* go thro' the experiences described in them.

Accordingly, paragraph 18 embodies a *bifocal description* of the doings of the Lord and the *Jīva* :

'When He (the Lord) moves thro' the *svapnanāḍis* which are then the spheres of His activity, He *makes* the *Jīva* move thro' them, looking upon himself as if he were a king, a great *Brāhmaṇa* or in any high or low state (as an elephant or a dog

or a cat-as the case may be) while He Himself (the Lord) taking with Him the power of the Jiva's sense organs except the mind, moves about at His pleasure in the body (of the Jiva) of which He is the master (*Svam śarīram*), like an Emperor, who travels as he pleases all over his kingdom, with his subjects'.

The manner of wording in the first and the second part of this paragraph suggests a sharp distinction that exists between the two movers (the Lord and the Jiva) referred to here. The words 'he becomes (or looks upon himself) as tho' he were a king or a great Brāhmaṇa (*uteva mahārājo uteva mahābrāhmaṇaḥ*) or in states high and low (*uteva uccāvacam nigacchati*) in the first half and the words in the second half which mention no one but a great king in his own right moving thro' his territories as he pleases, with his entourage and in which there is no such expression as " 'as though' a Mahārāja" and no reference to *uccāvacam nigacchati*, speak for themselves. The grand manner in which the King of the country moves thro' the countryside in his own kingdom points to the unfettered and independent position of the Lord while moving about the nāḍis. Tho' both the Lord and the Jiva sojourn in the same nāḍis in the state of dream, the former moves unaffected while the latter gets impinged. *This cannot be denied.* It would also be needless to repeat the analogy of the Mahārāja in the second part if both the parts pertain only to the movements and experiences of the embodied self, as has been supposed by Śaṅkara and other commentators in general. *These divergences in description* makes it necessary for us to agree with Madhva's finding that the subject matter of the first part of the paragraph (II. 1.18) is the Jivātman while that of the second part of the same paragraph is the Supreme Lord Himself.

The next Khaṇḍa deals with the happy repose of the Jivātman in the Lord in deep sleep (*suṣupti*). In that condition

the Jiva whose sense organs have all the while been temporarily deprived of their cognitive powers knows nothing external. There are 72,000 nāḍis in the human body known as 'hitāḥ' extending from the heart to the pericardium. After being made to move about thro' them, the Jivātman reposes in the Lord who is then in the suṣumnānāḍi. By reason of the proximity (*atighnīm*)⁸ of that Blissful Lord (*ānanda*)⁹, the Jivātman experiences his intrinsic spiritual joy. That is Suṣupti.

The last Khaṇḍa explains how the Lord is not only the place of the Jiva's repose in deep sleep but that He is also the cause of his coming back to the Waking state – in other words, the Jiva is powerless without the Lord's help and initiative either to glide into Suṣupti or wake up from it and return to his former environment (*cf. Atah prabodho asmāt* BS. III. 2 8) This is done by proclaiming the all-comprehensive truth that the Supreme Lord is the source of origination, sustenance, dissolution, etc. of all the worlds, all the gods, the elements and the senses, just as the spider emits the food eaten by it in the form of its web or as sparks of fire are thrown out by fire. It follows as a corollary from this statement of the Upaniṣad that what applies to the entire universe holds true of the Jivātman too, as he is *as much a part of the creation as any other*. The Jivātman's complete dependence on the Lord in being gathered to the dreamland, and Suṣupti and restored to waking life is a logical deduction from the larger dependence of bondage and release of Souls on His Will as can be seen from the words of BS. III. 2.5 :

8. *Atighnīm ānandasya gatvā śete* (Brh. Up. II.1.19)

अतिघ्नीमानन्दस्य गत्वा शेते ।

9. *Anandasya paramātmāno atighnīm samīpam* (M)

आनन्दस्य परमात्मनोऽतिघ्नी समीपम् ।

Parābhidyānāttu tirohitam tato hyasya bandhaviparyaya.

The last Khaṇḍa concludes with proclaiming the secret name (*Upaniṣad*) of the Supreme B. 'Satyasya Satyam'. Śaṅkara understands by this that B. is the only reality which serves as the substratum of the illusory appearance of the world of matter and souls superimposed upon it. In plain words, it means B. is the real behind all the unreality that passes for the external world. As this interpretation does great violence to the actual wording of the text and its underlying spirit proclaiming B. as the Supreme Lord to be *the real of the reals*, Madhva takes the help of etymological analysis in bringing out the philosophical significance of the esoteric predicate 'Satyam' applied to the Lord. Madhva's interpretation enables us to see clearly how the predicate 'Satyam' applied to B. becomes *meaningful as the primary source of the being, continuity and final dissolution of the universe—the genesis, life and activity of all that is finite*. The significance of Madhva's interpretation lies in this that it preserves intact the reality of the world of matter and souls without reducing it to an appearance or a superimposition and at the same time clarifying the nature of its metaphysical dependence forever on the Lord. It will not be difficult to see which of the two standpoints *Satyasya satyam* or *asatyasya satyam* will be in conformity with the Lord's Majesty!

The substance of Madhva's interpretation of 'Satyam' as applied to B. is this. Whatever is able to act and function is 'Satyam'(real). The Lord is 'Satyam' because He has bestowed on the world of matter and souls their 'esse' and its continuity (*sthiti*), controls it as long as it lasts and dissolves it when

the time comes to do so and confers the *summum bonum* of Mokṣa (*sādhubhāva*) on deserving souls.¹⁰

Thus Madhva's commentary opens our eyes to one of the most important aspects of the Lord's Majesty in the Theism of the Upaniṣads as Sarvāvasthā-Preraka in respect of the world of matter and souls—as the King seated in the heart of man to be contemplated by him *there*.

10. *ॐ. Sadbhāvam yāpayedyasmāt satyam tattena kathyate
iti sṛṣṭīrīha proktā jagatsatyatvayāpakam,
brahmeti sthāpanāyaiva satvam jīvanam eva ca,
Viśiṣṇatā ca satyam syāt sannamityāhureva yat.*

(M. *AV*.I.1. adhi.6)

सद्भावं यापयेद्यस्मात् सत्यं तत्तेन कथ्यते ।

इति सृष्टिरेह प्रोक्ता जगत्सत्यत्वयापकम् ।

ब्रह्मेति स्थापनायैव, सत्त्वं जीवनमेव च ।

विशीर्णता च सत्त्वं स्यात् सन्नमेत्याहुरेव यत् ॥

Read : "Sat" *Sadbhāvam janma yāpayet prāpayet svavyatiriktam sarvam yasmāt tasmāt brahma Sa.yam kathyate. Na kevalam janmaiva Sacchabdārthaḥ, kintu, jivānamapi ; asti Devadatta ityukte jivatiti pratyayāt. Viśiṣṇatā ca śaithilyalakṣaṇā Satrvam Sacchabdapravṛttinimittam, yasmād viśiṣṇam vastu 'Sannam' ityāhuḥ 'sadīṣ' Viśaraṇagatyavasādanēṣviti pāṭhāt mukhya evāyam prayogaḥ,* (Jayatīrtha : *Nyāyasudhā*)

'सत्' सद्भावं जन्म यापयेत् प्रापयेत् स्वव्यतिरिक्तं सर्वं यस्मात् तस्मात् ब्रह्म 'सत्यं' कथ्यते । न केवलं जन्मैव सच्छब्दार्थः, किंतु, जीवन-मपि; अस्ति देवदत्त इत्युक्ते जीवतीति प्रत्ययात् । विशीर्णता च शैथिल्यलक्षणा सत्त्वं सच्छब्दप्रवृत्तिनिमित्तं, यस्माद्विशीर्णं वस्तु 'सन्नम्' इत्याहुः षट् ल विशरणगत्यवसादनेष्विति पाठात् मुख्य एवायं प्रयोगः ।

ŚISU-BRĀHMANAM (II.2, 1-4)

This Brāhmaṇa deals with the greatness of Mukhya Prāṇa who has been the subject of earlier discourses also. Two aspects of his greatness are dealt with here--his occupancy of the subtle bodies (*lingaśarīra*) of all Jivas, throughout their transmigratory career and his steadfast inseparable attachment to the Lord at all times.

In a highly metaphorical description, the Upaniṣad speaks of Mukhya Prāṇa as the calf (*śiśuḥ*). The small shed in which he abides is the subtle body of the Jivas. His outer enclosure is their gross bodies. The calf is securely tied to its post which is no other than Supreme Lord Himself (*Prāṇaḥ Sthānaḥ*).¹ The rope with which he is tethered to his post is *annam*, Mahālakṣmī, the presiding deity of food (or *tejoabanna*). Whoever meditates on this Mukhya Prāṇa in this way subjugates his seven congenital foes, the untamed mind, *buddhi* and the five cognitive senses, which often lead him astray under the influence of their Abhimāni-asuras (See *Bṛh. Up.* I.3, 1-7).

The greatness of Mukhya Prāṇa is then made known by saying that the seven gods of undiminished intelligence (*akṣitayaḥ*) viz. Rudra, Parjanya, Āditya, Agni, Indra, Pṛthivī

1. See B.S. i.1.23 ; *Bṛh. Up.* IV.4.18

Prakarṣeṇāṇiti sthitim labhate yasmin kṛtsnam jagat iti prāṇaḥ.

प्रकर्षेणाणिति स्थितिं लभते यस्मिन् कृत्स्नं जगत् इति 'प्राणः' ।

Read also Bhāskara—

'Prāṇasya prāṇam', 'prāṇabandhanam manaḥ' iti parasmīn-napi prāṇaśabdaprayogāt. (i. 1.23)

'प्राणस्य प्राणं', 'प्राणबन्धनं मनः' इति परस्मिन्पि प्राणशब्दप्रयोगात् ।

and Dyaus meditate on him in the right eye of man, stationing themselves in different areas of the eye such as Rudra in the red streaks there, Parjanya in the aqueous humour, Āditya in the pupil, Agni in the black of the eye, Indra in the white of the eye and Pṛthivī and Dyauh in the lower and the upper eye-lashes.

The Upaniṣad quotes a verse summing up these ideas : There is a cup (*camasa*) with face downwards and the bottom upturned. The cup is the head. In the right eye of the head, the Supreme Lord, Śrī and Mukhya Prāṇa reside – all of them full of knowledge and bliss (*rajah*) and are present fully in all the creatures (*vīśvarūpam*).²

The seven sages mentioned in the Vedic *mantra* quoted in the Upaniṣad are the same as the seven gods referred to as meditating on Mukhya Prāṇa from various parts of the right eye.

The concluding *khaṇḍa*, etymologizing on the names of the well-known seven sages referred to in the Vedic verse, shows how they are the names of the seven deities themselves.

Śaṅkara takes the babe (*śīṣu*) to be the 'Līṅgātma-prāṇa', He identifies the *śbode* (*ādhanam*) with the gross body, the *pratyādhanam* with the head and the post (*sthūnā*) with the strength built up in the body, by food and drink.

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2. The Lord has infinite attributes (*guṇataḥ pūrṇa*). Śrī pervades all Paratantra Cetanas and Mukhya Prāṇa fills all Jivas. Thus all these three are Pūrṇa (Viśvarūpa), tho' not in the same sense.

E.g. Rudra is Gautama, Āditya is Viśvāmitra :

Atīṣṭā gurū jhānam gotamā, tasyā āśrayo 'Gautamaḥ'.

अतिष्ठिता गौर्ज्ञानं गोतमा तस्या आश्रयो 'गौतमः'

The reader may refer to Raghūttama Tirtha's C. on M.'s *Brh. Up. bhāṣya* for the details of the other etymologies.

If by 'Līṅgātma-Prāṇa' Mukhya Prāṇa himself is meant his being tethered to Prāṇa (*prāṇa-utthāna*) according to the text makes no sense. Rādhakrishnan understands '5.' Līṅgātma to mean the subtle body of the Jīva. This is not correct as it would make it impossible for Mukhya Prāṇa to animate the Līṅgāśarīra and without such animation by Mukhya Prāṇa the Līṅgāśarīra cannot survive. The correct position would be to hold with Madhva that the Līṅgāśarīra is the abode (*śākhānam*) of Mukhya Prāṇa. As Prāṇa to which the calf is tied cannot be Mukhya Prāṇa himself (*Prāṇa-utthāna*), 5. takes the post which has been given as 'Prāṇa' to mean the strength generated in the body by food and drink. This fails to take note of the fact that even the proper digestion and assimilation of the food and drink and its conversion into energy, depend on the vital force of Prāṇa.

Annam rasādirūpeṇ prāṇaḥ pariṇayati yataḥ.

अन्नं रसादिरूपेण प्राणः परिणयत्यसौ ।

Rāṅgarāmānuja thinks that Prāṇa in *Prāṇaḥ utthāna* ('Prāṇa is the tying post') is the *Jīvātman*. It will thus be seen that both these commentators have successfully eliminated the Supreme Lord of all creation from the picture, evidently under the impression that the psycho-physical mechanism of our bodies can live and carry on its work without the constant impulsion and solid support of the Lord. It will never do, in venturing to interpret the philosophy of the Upaniṣads to forget that the Supreme Lord of all creation is the *Prāṇasya Prāṇaḥ* (*Brh. Up.* IV.4.18) and *Satyasya Satyam* and that without Him nothing can live and function. This is true of Mukhya Prāṇa and the other Jivas too, who are no exceptions.

Students of Upaniṣadic philosophy have, therefore, to be grateful to Madhva for being consistent with himself and [faithful]

to the spirit of the Upaniṣads in *adhering unswervingly to the correct perspective of their thought* by always placing the Supreme B, in the forefront of their teachings while explaining the details and significance of the various Vidyās taught in them.³ This explains his thoughtful interpretation of the keywords *Prāṇas sthūṇā* in the Śiśu-Brāhmaṇa as *Prāṇo Nārāyaṇas Stūṇā* - the tying post of the calf (Mukhya Prāṇa) is the Supreme Lord. The purpose of this identification is to emphasise and remind us of the basic truth that no meditation of Mukhya Prāṇa or of any other Aparatattva will be complete and fruitful unless it includes the meditation of the Lord in them.

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3. *Bhūtāni ceṣṭā mantrāśca mukhyaprāṇādidam jagat,
mukhyaḥ prāṇaḥ parasmācca na paraḥ kāraṇānvitaḥ,
mukhyaprāṇavaśe sarvaṃ sa viṣṇorvaśagaḥ sadā.*

भूतानि चेष्टा मन्त्राश्च मुख्यप्राणादिदं जगत् ।

मुख्यः प्राणः परस्माच्च न परः कारणान्वितः ।

मुख्यप्राणवशे सर्वं स विष्णोर्वशगः सदा ॥

(M.BSB II. 3.10)

*Upaniṣatvācca viśeṣato na yatkiñciducyate iti vaktavyam.
Abhagavadviśayasya ninditatvācca nopaniṣatsvanyad uccyate.*

उपनिषत्वाच्च विशेषतो न यत्किञ्चिदुच्यते इति वक्तव्यम् । अभगव-
द्विषयस्य निन्दितत्वाच्च नोपनिषत्स्वन्यदुच्यते ।

(M. Brh. Up. C.III.1.10)

MŪRTA-AMŪRTA BRĀHMAṆAM (II.3.1-6)

The sum and substance of the teaching (*ādeśah*) of this Brāhmaṇa is the Supreme Brahman's complete transcendence over all finite *selves*. This is established in the light of the classification of all selves (*cetanas*) in terms of Mūrta and Amūrta and the affirmation of their complete otherness (*neti neti*) from B. and B.'s beyondness (*paratvam*) and the negation of the existence of anything else *beyond* such a B.

The world of Jivas and of the Abhimānidevatās who preside over the cosmic Jaḍa-tattvas comprise the twofold media in and thro' which the Lord's transcendental majesty is made known to us (See Ajātaśatru-Brāhmaṇa, where Bālāki has already referred to his meditation on B. in the Sun, Moon, etc.). The two facets of finite creation have been designated as *mūrtam* and *amūrtam*. It is significant that while what is designated as *amūrtam* is ostensibly identified with *Vāyu* and *antarikṣa*, the first category of *mūrtam* is not directly and expressly identified similarly with the remaining three elements of nature as *Prthvi*, *Āpāh* and *Tejas*. This shows that the words Mūrta and Amūrta do not signify the tangible and the tenuous elements of nature as such as has been assumed by most of the commentators on the Upaniṣad. Moreover, the characterisation of *mūrtam* and *amūrtam* as 'mortal' and 'immortal' would more properly be applicable to *sentient beings* rather than to inanimate principles like the earth, air, water etc. Otherwise, the transcendence (*paratva*) of Brahman proclaimed in II.3.6 (*athātā āteso neti neti*) would be a truncated one limited to transcendence over the physical elements of nature alone, which are only a part of cosmic reality and do not exhaust all that the cosmos holds. That the complete conception of B.'s transcendence according to the Śrutis does include the world of Jivas can be seen from several contexts

such as the famous pronouncement in the Nāsadiya Sūkta of RgVeda (X.129) and in *Utāmṛtatvasyeśānah* (RV.X 90,) which may be compared with similar statements like *Nīvesayan amṛtam martram ca* (RV.I.35,2.), and *Viśvataḥ paramām*. The exclusion of sentient reals from the classification of reals would also make the concluding description of Brahman here, as the real of the reals (*satyasya satyam*) wanting in completeness.

For these reasons, Madhva brings the Cetanas too as a class under the classification of Mūrta, excepting Mukhya Prāna and Antarikṣa. By the latter word he understands the Cit-Prakṛti or Śrītattva (the presiding deity of all Jaḍa-Prakṛti). Thus, Mukhya-Vāyu and Śrītattva come under the classification of 'amūrta' for reasons which will be made clear. As Mukhya Prāna is the sustainer of all life in embodied selves and as Cit-Prakṛti is the presiding deity of all Jaḍa Prakṛti, the transcendence of B. over these two would automatically establish its transcendence over all inanimate reals also (without a separate statement to the effect). The result is that the distinction of Brahman from both the Mūrta and the Amūrta carries with it the distinction from all that is animate and inanimate in finite reality. And the fact of there being no other all-transcending Being than Brahman is also expressly asserted in the text *Na hyetasmād iti neti anyat param asti* at the end (II.3.6) making Brahman the only transcendental Real - all others being dependent on it for their genesis, existence and functioning (*satyasya satyam*).

The Mūrta is 'martyam' mortal in the sense that it is susceptible to attachment to the body and environment and subject to bodily death. It is *sthitam* in the sense of being amenable to control by other sentient beings (also) than the Supreme Brahman. According to the Upaniṣad, the *amūrta*-reals are Vāyu and Antarikṣa. As their characteristic as *amṛta*(undying)

cannot be applied to the physical substances of Vāyu and Akāśa as such they have to be taken in the sense of their presiding deities – Mukhya Prāṇa and Śrītattva or Cit Prakṛti. Of these, Mukhya Prāṇa tho' having a body has no attachment to it at any time. So giving it up in Mahāpralaya is not a wrench for him as it is for others.¹ He is, therefore, *amṛta* in principle. Śrītattva is described as Antarikṣa in the sense that Śrī remains for ever attached to the Supreme Lord (*antaḥ*) and is constant in her unceasing and undiminishing (*a-kṣya*) devotion (*ra*) to Him even in the state of Mahāpralaya, when the whole cosmos is in a state of suspended animation.²

The two amūrta reals are also called 'tyam' in that they are both pervasive (*tata*) and of undiminished consciousness (*yam*) at all times.³

1. *Vāyostu śarīrābhīmānābhāvena tatttyāgo na maraṇarūpa ityamṛtatyam.* (Raghūttama)

वायोस्तु शरीराभिमानाभावेन तस्यागो न मरणरूप इत्यमृतत्वम् ।

2. *Pralaye api bhṛgavadantareva ratā akṣitāsthīteti śrīrantarikṣam.* (M)

प्रलयेऽपि भगवदन्तरेव रता, अक्षिता स्थितेति श्रीरन्तरिक्षम् ।

Antaḥśabdopapadāt ramater dapratyaye, pratyayākāralope 'Antar', Na vidyate kṣaṇ kṣayo tadakṣam. 'Tṛtīyo atīśaya' tyakārasya ikāre antaṭan ca iṣṭaṇ cāvarikṣaṇ iti bodhyam.

अन्तःशब्दोपपदात् रमतेर्दप्रत्यये, प्रत्ययाकारलोपे 'अन्तर्' । न

विद्यते क्षं क्षयो यस्य तदक्षम् । 'तृतीयोऽतिशय' इत्यकारस्य इकारे

अन्तरं च इक्षं चान्तरिक्षम् इति बोध्यम् । (Raghūttama).

Such esoteric etymology may be seen to be in line with the syllabic etymology of 'satyam' in terms of *sat-t-yam* given in *Brh. Up.* V.5.1.

3. *Tatam sarvajñam ca 'tyam'*

ततं, सर्वज्ञं च 'त्यम्' ।

Consistent with the affirmation of B.'s otherness (*anyatva*) and transcendence (*paratva*) over all finite reality in the concluding paragraph (*neti neti*) the opening words, referring to Mūrta and Amūrta as the two 'Forms' (*rūpe*) of B., cannot be understood in the sense that the Mūrta and Amūrta constitute the essential form (*svarūpa*) of the Lord. Madhva, therefore, understands the term *rūpam* applied to them in the sense of their being the *media* in and through which the transcendental majesty of B. is best made known to us.⁴ This derivation of *rūpam* has been given by Trivikrama Paṇḍita in his *TD* (on *BS.* 1.1.6) *Rūpyate asmin tad iti rūpam*. The negations *neti neti* will make no sense if Mūrta and Amūrta were the actual Forms or substance of Brahman.

With the widening of the meaning of Mūrta and Amūrta to denote two classes of sentient beings, the meaning of the words Mūrta and Amūrta themselves and of their respective descriptions as (i) *mūrtyam*, *sṃhitam* and *sat* and (ii) *amṛtam*, *rat* and *tyat* have also to be suitably modified. Accordingly, Madhva explains *Mūrtam* as whatever is touched by sin⁵ or evil while *amūrtam* would signify the immaculate. Since Vāyu and Antarikṣam, even in their physical sense of air and atmosphere or space, cannot be deprived of their actual existence (*sattvam*), it has to be admitted that the term 'Sat' applied to Mūrta-reals has been used in a sense other than that of bare existence. Madhva traces it to the root *sad* (instead of *as* to be) which has the wellknown meanings of *Viśarana* (in this case the loss of body in Pralaya and suspension (*avasādana*) of

4. See *Glā* XV. 16-18.

5. *Mūram pāpam hi tenāptam mūrtamityabhidhiyate*, (M) 1.

मूरं पापं हि तेनाप्तं मूर्तमित्यभिधीयते ।

consciousness. Such disintegration of the body applies to all embodied souls including most of the presiding deities of the tattvas, except Vāyu (Mukhya Prāṇa) and Śrītatva as has already been indicated.

The Brāhmaṇa goes on to say that Hiranyagarbha in the solar orb is the essence (*sāra*) or source of strength to all Mūrtas. While the Supreme Lord in the right eye is the direct source of strength of the *amūrtas* (Mukhya Prāṇa and Śrītatva) Hiranyagarbha himself takes rank with Mukhya Prāṇa.

The last section speaks of the Supreme Lord's own Form (*rūpaṃ*) as resplendent like a saffron-colored robe, or a white one or like the *indragopa*-insect or a sudden flash of lightning. This also goes to confirm the position that the term *Brahmaṇa rūpe* applied in the opening section (II.3.1) to both the *mūrta* and *Amūrta* realms is not intended to be understood in the same sense in which the Upaniṣad uses the expression *rūpaṃ* (II.3.6) in describing the Form of the Lord as *amūrtasūtraṃ*.

In the concluding half of the last section the Upaniṣad affirms the Supreme Brahman's otherness (*anyatvam*) and transcendence (*paratvam*) over both the Mūrta and Amūrta and denies its likeness to either of them (*neti, neti*)—(*iti na, iti na*). This double negation employed in highlighting B.'s transcendence over all: *neti neti (iti na iti na) iti nijedhyamānād etaṣmād Brahmaṇa anyat param nāsti*, establishes that B. is the only Supreme Reality (*param*) which is other than (*anyat*) the Mūrta and Amūrta realms.

Śaṅkara interprets the two negations (*neti, neti*) as equivalent to an absolute universal negation of everything other than Brahman. This goes against the spirit of the opening words of the Brāhmaṇa which, in all seriousness, speak of the Mūrta and Amūrta as the two 'forms' of B. It would not be easy for

Śaṅkara to explain the concluding affirmation *Satyasya satyam* in a straight sense. He can explain it only by reducing the *mūrta* and *amūrta* to an appearance caused by superimposition and making B. the only reality in the true sense of the term. If that be the upshot of the teaching (*ādeśa*) of the Upaniṣad, it could have put the matter more plainly and bluntly as (*Asatasya satyam*, the Real behind the unrels, instead of putting too fine a point on it and appearing to bestow some reality on the *mūrta* and *amūrta* and quietly taking it away at the same time.

Śaṅkara explains the words : *iti na iti na ityetaśmād anyat param (nirdeśanam) nāsti* - 'There is no other predication beyond the one of *not this not this*' This will give us an absolute nihilism, without predicating the sole reality of B. - in which case the next predication *Satyasya satyam* would lose its point. It is evident that the pronoun *etasmād* is meant to refer to *Brahman*. But Śaṅkara connects it with '*nirdeśanam*' (predication) presumably to agree with *anyat* and *param* in the neuter. But the original word used in the Upaniṣad in *ādeśaḥ* no-*nirdeśaḥ* or *nirdeśanam*. In Madhva's interpretation *etasmād* refers to Brahman and not to the *ādeśa* or *nirdeśa*, and 'Brahman' being a *neuter noun* would very well agree with the predicates *anyat* and *param* (*nāsti*)—meaning that the counter-positive subject of the negations *iti na iti na* is not something other than or beyond Brahman. In other words, Brahman is the only one which is both other than and beyond *Mūrta* and *Amūrta*. (*eṣa eva paraḥ*)

The negative form of the postulation ; *Iti na, iti na iti niśidhyamānam Etasmād (Brahmaṇaḥ) anyat param nāsti* may fruitfully be compared with a similar pronouncement at the conclusion of the *Nāsadiya sūkta* : *Tasmād dhā anyan na paraḥ kiñca nāsa*.

Śaṅkara construes : *iti netyasmād nānyat param nirdeśatvam asti*. Granting that this leaves the residual Brahman intact, it would still make one of the two words *anyat* and *param* superfluous. If full weight is to be given to the use of both the terms (*anyat* and *param*) it can only be done by conceding that *Mūrta* and *Amūrta* are real and other than Brahman, but there is nothing beyond (i.e. higher than) Brahman. As Rāṅgarāmānuja also points out, if as Śaṅkara holds, the Upaniṣad intends to negate everything other than Brahman the additional term *param* would serve no purpose and would become redundant.

*Na tvanyamātraniyedhaḥ. Tathā satī, anyat param itī
vaiyarthyaṭpatteḥ.*

The import of the concluding words :

Atha nāmadheyam satyasya satyam

Prāṇā vai satyam teṣāṃ eṣa satyam.

is the same as in the earlier Brāhmaṇa (II.1.20) with this difference that here the word *prāṇāḥ* stands for all living beings (*prāṇanti iti Prāṇāḥ mūrta-amūrtātmakāḥ*) and not merely the 'breaths' so called.



MAITREYĪ-BRĀHMAṆAM (II. 4, 1-14)

This Brāhmaṇa enjoys high reputation as embodying the famous discourse of Yājñavalkya to his philosopher-wife Maitreyī. It raises a very important question of Theism—the survival of consciousness in the released state of souls. The language rises to a high level of philosophical eloquence embellishing the same points with many speaking illustrations in identical phraseology.

Following Śaṅkara, it has come to be believed by modern scholars that Yājñavalkya is the founder-father of Upaniṣadic monism and absolutism, in terms which come perilously near Buddhistic Nihilism and Vijñānavāda. Śaṅkara finds the *locus classicus* of his epistemological dogma that Ātman as the subject of all conscious states cannot itself be known as the object of its own consciousness. This is supposed to emerge from Yājñavalkya's question—*Vijñātāram are kena vijāntīyāt?*

This is rejected by Theistic Vedāntins like Rāmānuja and Madhva to whom the self is essentially a knower thro' self-knowledge. It is absolutely necessary for Theism that the human soul should know God and return to Him in release and enjoy communion with Him. How out of place and inconsistent is the Absolutist dogma may be seen from Yājñavalkya's opening words – the Atman is to be *perceivəd* by means of scriptural knowledge, reflection and contemplation (III. 4.5). That the 'Ātman' about whom Yājñavalkya is speaking to his wife is *not* the individual self but the Supreme Being and the Lord of all comes out clearly from Khaṇḍas 7-10 which speak of the Vedas, Upaniṣads and all other knowledge emerging from the Great Being effortlessly like breathing.

Yājñavalkya is endeavouring to bring home to his wife the primacy of the Lord, making it clear how everything in man's social and personal life is governed and directed by the Lord's wish. It is by understanding this aspect of His Majesty and loving Him with all our hearts that individuals can attain their objectives in life—the love of kith and kin, enjoyment of their worldly wealth and ultimately their final release.

At the outset Yājñavalkya impresses on his wife that it is not by the will or wishes of the individual alone that a husband becomes dear to his wife or the wife to the husband or the father to the son or the son to his father but by the Lord's Will and Wishes (*Ātmanastu kāmāya sarvam priyam bhavati*).

To Śaṅkara the words *Na patyuh kāmāya, ātmanastu kāmāya patih priyo bhavati*, mean 'not for the benefit of the husband is the husband dear to the wife but for the benefit of the self (*ātmanah prayojanāya*). By 'Ātman' here Śaṅkara does not mean the husband's embodied self on the wife's as the case may be but the 'Self' in abstraction free from all bodily relations. But such a self in abstraction cannot, in S.'s philosophy, stand in need of any benefit to be derived from anywhere, as it is absolutely 'asanga' (unattached) - *Brh. Up.* IV. 3. 15. The other way of construing the passage, 'Not for the benefit of the husband is the husband dear to the wife but for her own benefit' (*ātmanah prayojanāya*) would glorify consideration of one's own personal interest and benefit the guiding principle of all social philosophy and ethics according to Yājñavalkya, which would show him up as a pure hedonist.

As these ways of interpreting the message *Ātmanastu kāmāya sarvam priyam bhavati* lead to a blind alley or to

unsatisfactory results, Madhva has thoughtfully suggested that the expression 'Ātman' used by Yājñavalkya in his *upadeśa* *Ātmā vā are drashtavyah. śrotavyah...* and his peroration which precedes and follows it, are to be understood throughout to refer to the Supreme Lord of all creation. It has already been shown in the Introduction that the Upaniṣads use the term Ātman in its primary sense, exclusively, to refer to the Supreme Brahman. The dative *kāmāya* in *Ātmanastu kāmāya* can be taken to be a declensional irregularity for the instrumental '*kāmena*' meaning *icchayā* (by the will or wish of the Lord) just as, in *Viñāyai vādyamānāyai* in the same discourse of Yājñavalkya (II 4.9), the datives have been accepted by all the commentators as an irregular substitution for the genitive case. A similar substitution here of the dative for the instrumental is not unlikely as a mannerism.

Viewed in this new light provided by Madhva, Yājñavalkya's famous ethical teaching will be seen in its proper perspective to be an impassioned call to humanity to recognise and acknowledge in all its pursuits that all things happen in the world according to God's will and dispensation and not as a man or a woman as father or mother, husband or wife, son or daughter might want it to happen. The prime mover in all things is the Lord. He is the source of all creation and the author of the Vedas, Upaniṣads, etc. Nothing exists or can exist or happen independently of His Will or Wish. It is His Wish that inspires and keeps alive the love of the husband for the wife or of the wife for the husband. As the giver of all and the sustainer of all human life and interests and the ordainer of all cosmic life He should be the highest object of our quest, our reflection, contemplation and devotional surrender. Such is Madhva's understanding of the purport of Yājñavalkya's harangue. He writes in his *Bhāṣya*: Ātman is the Lord Nārāyaṇa.

It is indeed by His Will that the husband becomes dear to the wife. Merely by his own fond wish that he should remain dear to his wife a husband cannot become so. It is only when the Lord wishes it and the husband's wish accords with it that it becomes true'.¹ For the Lord has complete foreknowledge and when the Supreme Lord is thus known, reflected upon and contemplated as the primary mover, everything else is as good as known and reflected upon. It will not be correct to understand with Śaṅkara that Yājñavalkya's words 'verily by seeing, hearing and contemplating the Ātman all this is known' presupposes that everything in the world is *superimposed on the Ātman (or B)* and that the world of experience has no reality apart from the Ātman's. If that be so, there will be no point in affirming that by knowing the Ātman (Brahman) all other things *not known before come to be known*. (*avijñātam vijñātam bhavati*). Things superimposed on a substratum are found to be *sublated and cease to appear* when the substratum is correctly known. *Apropos S.'s point of view*, Yājñavalkya should have said, when the Ātman is known nothing else will be left to stay. But what Yājñavalkya actually has in mind is something different that Ātmic knowledge imparts completion to our knowledge of the world of matter and souls as a thing that lives, moves and has its *real being* by the will of the Lord and therefore depending always on Him for its threefold reality of being, knowing and functioning (*sattā-pratīti-pravṛttayah*.)

1. *Ātmā Nārāyaṇaḥ, tasyaiva hi kāmēṇa patyādiḥ priyo bhavati. Na hi patyādinām jāyādīnāmaham priyaḥ syāmiti kāmānāmātreṇa priyatvam bhavati. Bhagavadicchayaiva hi tad bhavati.*

1. आत्मा नारायणः । तस्यैव हि कामेन पत्यादिः प्रियो भवति । न हि पत्यादीनां जायादीनामहं प्रियः स्यामिति कामनामात्रेण प्रियत्वं भवति । भगवदिच्छयैव हि तद्भवति । (M. Brh. Up. C.)

S. tries to find support for his interpretation that the world has no reality apart from Ātman (or B.) on which it is superimposed (according to him) in Yājñavalkya's peroration beginning with the words *Brahma tam parādāt yo anyatrātmano brahma Veda...* the Brāhmaṇa will ignore and throw him off who knows him as being different from 'the self'. If such be the intention it would have been pertinent for Yājñavalkya to have simply said—'*Yo anyad ātmano brahma veda...*' (who looks upon the Brāhmaṇa as other than or different from the Ātman). Why should Yājñavalkya have used a roundabout expression like '*anyatra*' which is an adverb of place or location, signifying an abode or *āśraya* (base)? We speak of a pot existing on the ground (*bhūtale ghaṭaḥ*) 'Devadatta is not at home but elsewhere', This kind of abider and abode relation '*āśraya-āśrayibhāva*) is possible only between two reals, The deprecation of those who look upon the world of men (brāhmaṇa, kṣatriya, etc.) as existing apart from Ātman, according to S. is not a relation of abider and abode in any significant or living sense of the term. It is an imaginary relation at the best. The Yājñavalkya who is going to so solemnly enunciate the Antaryāmi Brāhmaṇa (III.7.3-23) and *Etasya vā Akṣarasya praśāsane Sūryācandramasau vidhṛtau tiṣṭhataḥ* (III. 7.9) can hardly be expected to be to be satisfied with a sublatale relation to unite the individual with the Supreme. S's own rendering of *Ātmano anyatra* is 'otherwise than as of the essential nature of Ātman' (*ātmasvarūpavyatirekeṇa*). But that will only signify a mode of being (*prakāra*) as will be evident from the instrumental form (in *Vyatirekeṇa*), whereas the word *anyatra* an adverb of location would point to the abiding of one in another place or person *as its abode..* The censure of those who look upon the world of beings as not abiding in Brahman would thus go to support M.'s position that it is an ignorance and an

act of repudiation of the Lord to think of the world created by Him as abiding elsewhere than *in* Him and independently of Him.²

Next, Yājñavalkya cites three illustrations of sounds produced from a drum being beaten, out of one's sight, far away, or a conch being blown or a lute being played somewhere far away. The sounds coming from their instruments may not always be recognisable as those of the drum or the lute from a distance and may be confounded with sounds coming from some other source. This doubt will be set at rest only when the particular instrument is actually perceived while it is being beaten or played. Similarly the doubt whether the world abides in the Lord or emerges from elsewhere, lingers only till the Supreme Lord is *known to be the source of it*. Hence these illustrations. The Lord is the primary factor just as the drum is the primary factor in the production of the various notes. His wish to create the world is analogous to the beating of the drum or playing on the lute. Hence the injunction *Ātmā vā are draṣṭavyaḥ*. By merely hearing the sound we cannot identify its source of production. By merely perceiving the world we do not perceive the Lord as its source. But by perceiving the Lord, the world comes to be known as coming from Him just as by perceiving the drum the sound emanating from it is fully known to emerge from it.

2. *Nātra bhagavadadhīnatvājñānamātre tātparyam; kintu, tadanāśritatvājñāne ceti bhāvenāha- tadvyācaṣṭe- 'tadanāśritatvena sthānāntare ca veda' iti.*

—Raghūttama gloss on Bṛh. Up. bhāṣya

नात्र भगवदधीनत्वाज्ञानमात्रे तात्पर्यम्, किंतु, तदनाश्रितत्वज्ञाने चेति भावेनाह — तद्व्याचष्टे — “तदनाश्रितत्वेन स्थानान्तरे च वेद” इति ।

S., however, explains the illustration in a different way. According to him, they prove that the world of objects is non-different from Ātman, having no existence apart from Ātman, just as the sounds have no existence apart from the drum. He argues that when a drum is being beaten the particular notes emerging from it cannot be distinguished apart from the total sound as the particular notes are part of the overall sound. But when the drum is actually seen being played these particular notes are heard as part of the total sound and never apart from the total sound as the particular has no existence apart from the general.

The analogy is inappropriate. The Ātman and the world of objects are not related to each other in S.'s system as the general and the particular. for Ātman is pure consciousness while the world of matter is insentient. The notes of the drum whether total or partial are all of the uniform essence of sound. The difficulty of distinguishing the particular notes from the total sound will persist even when the drum is actually seen being beaten. There is thus no question of general and particular (*sāmānyaviśeṣabhāva*) between the Lord and the world.

It cannot also be maintained that the world has no existence apart from Ātman and therefore must be identical with Ātman. just as the sounds of a drum have no existence apart from it. For, the actual fact is that the drum and the sounds produced by it are *not* the same. If their identity is to be assumed on the basis of a causal relation, the analogy does not help. For the drum is only the efficient cause of the production of sounds and an efficient cause is not identical with the effect. It cannot be that the drum is the material cause of the sounds produced, as the material cause and its effect are always found to be spatially coexistent unlike the drum and

the sounds coming from it which are heard far away from it. Moreover in S.'s philosophy Ātman is only the Vivartakāraṇa or the substratum of the world's *illusory appearance*. But the sounds are not superimposed on the drum. For this reason also, *the analogy is not to the point*. We have, therefore, to conclude that all that is worth knowing about the world is known by knowing that it is the Lord's creation, depending always on Him for its existence, and functioning and for its coming to be cognised.

The next Khaṇḍa (10) describes the Lord's effortless creation of the world of *śabda* and *artha* and the next one explains how the Lord is the ultimate support (*āśraya*) of everything in the world, just as Varuṇa or the vast cavity of the ocean is the supporting base of the waters of the seas. Similarly, some of the illustrations given here, establish that our external perceptions and sensations of smell, touch, etc. all depend on the Lord, just as all our sensations depend on the various organs.

Śaṅkara looks upon the 10th Khaṇḍa as establishing the non-difference of the world of name and form from Ātman or Brahman, both before and after their creation (*utpattikāle, prāgutpatteṣca pralayakāle ca Brahmaiva*). This overlooks the fact that in the illustration of various clouds of smoke issuing out of a lighted fire, the fire is not identical with its smoke (or non-different from it). Fire is only the cause of smoke. Similarly what is called ocean (*samudra*) is not exactly the collection of waters, but their receptacle. The waters abide in Varuṇa or their receptacle. They do not and cannot abide in themselves (if the 'ocean' and waters are the same).

After explaining to Maitreyī how the Jivātmans in their mundane life come into the world and live there under the Lord's government, Yājñavalkya proceeds to show that they continue to remain in the Lord's control even in their release.

state. Just as a lump of salt thrown into the waters of the sea is dissolved in the sea and cannot be retrieved, while its existence there can be known by taking a small quantity of it and sipping it, even so the individual self of concentrated intelligence, (*Vijñānaghana*) having received his physical embodiment from the elements gives up the body following the dissolution of those elements and enters into the Great Being (*Mahadbhūtam*) which is the infinite limitless Being (like the ocean) and abides in Him.³ We who are still on this side of release and in transmigration cannot have any direct knowledge about the precise nature of the personal consciousness of selves who have once for all left this world and attained Mukti—'*Na pretya samjñā asti*'⁴. All that can be said is that they are there.

S. is, however, inclined to hold that the words *Na pretya samjñā asti* predicate that the released soul ceases to be a knowing subject or conscious being. For in his view, the Ātman

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3. *Abādhyupādānakadehasambandhena utpadya tāni līyamāna-dehārambhakabhūtāni anveva vinaśyati. Sarvathā dehaviyogalakṣaṇamuktim prāpnoti..* (Raghū.)

अबाध्युपादानकदेहसंबन्धेन उत्पद्य तानि लीयमानदेहारम्भकभूतानि
अन्वेव विनश्यति— सर्वथा देहवियोगलक्षणमुक्तिं प्राप्नोति ।

4. *Pretya muktyanantaram muktānām Samjñā nāmadheyam, upalakṣaṇametad, tatsvarūpam cāmuktauḥ na śāstram vinā samyak jñāyate.*

प्रेत्य मुक्त्यनन्तरं मुक्तानां संज्ञा नामधेयं, उपलक्षणमेतत् -तत्स्वरूपं
चामुक्तैः न शास्त्रं विना सम्यक् ज्ञायते ।

can never be the object of any act of consciousness, even of his own. This is because according to S. whatever is known is an object and as the self is always the subject in all acts of knowledge it cannot be known by any act of knowledge, even of its own. For, if it is accepted as knowing that it knows, it ceases to be a subject and would become an object. And objectivity to knowledge in 'Advaita' is a mark of unreality (*jñeyatve mithyātvam*). As an uncompromising Advaitin S. has to stick to this position and he does so when he interprets the third poser of Yājñavalkya : *Vijnātāram are kena vijāntyāt* : "By what or by whom should one know the knower" which he answers in the negative.⁵ Thus, tho' Śaṅkara talks about the absence of specific acts of knowledge (*viśeṣasamjñā*) in connection with *Na pretya samjñā asti*, he leaves us in no doubt as to the Mukta Ātman's remaining without selfknowledge or consciousness of his own being or existence. He commits himself and Yājñavalkya to the position that Mokṣa is a state of *Nirviśeṣa cinmātram*, bare existence of pure consciousness without content (*nirviśeṣaḥ Viśayavarjitah prakāśah*).

However, if Yājñavalkya's words "Na pretya samjñā asti" and its supporting argument 'Yatra tvasya sarvam ātmaivābhūt.' are to be construed as a pure statement of fact (*vastusthītikathanam*), it would involve him in a patent self-contradiction with his own categorival pronouncement "Avināśi vā are ayam ātmā anucchittidharmā" - "Indestructible is the Self and so too are

5. *Jñātuśca jñeya eva hi jijñāsā, nātmani.*

Na cātmā ātmano viśayaḥ.

(S. Brh. Up. II. 4.14)

ज्ञातुश्च ज्ञेय एव हि जिज्ञासा, नात्मनि ।

न चात्मा आत्मनो विषयः ।

his attributes" (IV, 5.14) immediately before putting up the three posers : Yatra tvasya sarvam ātmaivābhūt..... yenedam sarvam vijānāti tam kena vijāniyāt vijñātāram are kena vijāniyāt".⁶

The only way to extricate him from such a predicament would be to construe the posers "Yatra hi dvaitam iva bhavati vijñātāram are kena vijāniyāt" as a *reductio ad absurdum* (tarka) intended to bring out the necessity to accept the survival of self-consciousness and other-consciousness in Mokṣa in order to make its pursuit a worthwhile "Puruṣārtha-" (object of human pursuit).

Admit self-consciousness of Ātman in Mokṣa and you have necessarily to admit his being conscious of the Lord whom he has been so solemnly and eloquently advised to see, hear about and meditate upon. At least that part of the Soul's Sādhana must be fulfilled in Mokṣa, in which case, the Ātman must be in a position to perceive the Brahman. The only other form

6. 'Avināśtī vā are ayamātmā anucchittidharmā' iti muktasya jñānādīnām dharmāṇāmapī na kevalam svarūpasyānucchitteḥ prastutatvāt, pūrvavākye pratipādakenaiva uktatvāt, prasaṅga evāyamiti vijñāyate, anyathā, pūrvottaravirodhaprasaṅgāt.

(J. VTNT. P. 77)

‘अविनाशी वा अरेऽयमात्मा अनुच्छित्तिधर्मा’ इति मुक्तस्य ज्ञानादीनां धर्माणामपि, न केवलं स्वरूपस्यानुच्छित्तेः, प्रस्तुतत्वात्, पूर्ववाक्ये प्रतिपादकेनैव उक्तत्वात्, प्रसंग एवायमिति विज्ञायते । अन्यथा, पूर्वोत्तरविरोधप्रसंगात् ।

of experience remaining to be considered is the enjoyment of external objects. The state of Mokṣa being supersensuous, by all accounts, the enjoyments open to the freed souls in that state will have to be equally supersensuous (*alaukika*.) There is evidence of the presence of such enjoyments of a transempirical kind in the released state in the *Chān. Up.* VIII. 11,3) *Rg Veda* IX, 113) and in *Kaṣitaki* i, 4, 5.

It is wellknown that a Prasaṅga-type of argument embodies a proof of the falsity of a principle held by the objector, by producing a logical consequence of it which is absurd or is opposed to validly established facts of knowledge. Śaṅkara himself in the introductory remarks on the parallel version of the Maitreyī Brāhmaṇa in *Bṛh. Up.* IV. 5.1 calls it *Tarkapradhānam* argumentative. The prasaṅga form of argument is otherwise known as Tarka (*aniṣṭaprasaṅjanam*). The use of this kind of argument in putting the objections *Tam kena vijāntyāt, vijñātāram kena vijāntyāt* leads to a logical conclusion *in the end* that in view of the absurd consequences following the negation of consciousness in Mokṣa, the self has got to be recognised to be *conscious both of its own self and the Lord* with whose grace he has attained release. To deny the survival of consciousness of one's own being in Mokṣa to the released self would be a denial of its sentient nature and, therefore, unauthentic (*aprāmāṇika*) and *therefore aniṣṭa* (undesirable). Since two out of the three posers have been introduced by Yājñavalkya by way of Tarka-argument, the remaining one also in the same context beginning with *Yatra hi Dvaitan iva bhavati ken kam paśyet ...*" falls to

step with them and has to be similarly interpreted as a *reductio ad absurdum* – as has been done by Madhva.⁷

There are three main aspects of the problem relating to *Na pretya samjñā asti* which are dealt with by Yājñavalkya in his explanations in the last Khaṇḍa (14) beginning with the words *Yatra hi dvaitam iva bhavati*. What he is trying to establish by these three distinct parts of his answer, can be understood rightly, *only when we identify what exactly was Maitreyī's difficulty in understanding his pronouncement Na pretya samjñā asti and where it lay.*

According to Śaṅkara, the difficulty lay in the patent contradiction between Yājñavalkya's two descriptions of the Ātman as *Vijñānaghana* earlier and subsequently as *Na pretya*

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7. *Atrānte 'yenedamiti vākyadvayam śrūyate. Tadarthaḥ—
Parameśvarajñānābhāvaḥ svajñānābhāvaśca tāvadaniṣṭo na
vāstavaḥ. Ataḥ tatprasaṅgakathanameveti jñāyate. Tatsāha-
caryāt 'kena kam paśyet' ityādikamapi prasañjanameva, na
vastusthitikathanamiti jñātavyamiti.* (NS. P.642)

अत्रान्ते येनेदमिति वाक्यद्वयं श्रूयते । तदर्थः — परमेश्वरज्ञानाभावः
स्वज्ञानाभावश्च तावदनिष्टो न वास्तवः । अतः तत्प्रसंगकथनमेवेति
ज्ञायते । तत्साहचर्यात् 'केन कं पश्येत्' इत्यादिकमपि प्रसञ्जनमेव,
न वस्तुस्थितिकथनमिति ज्ञातव्यमिति ।

samjñā asti (when one has departed there is no more knowledge or consciousness).⁸

This apparent contradiction between the two statements felt by Maitreyī is resolved, according to Ś., by saying that the negation of consciousness in the released state relates to acts of particular consciousness (*viśeṣasamjñā*). While acts of hearing, seeing, smelling etc. may be deemed to be acts of particular consciousness, the question would remain if awareness of one's own self and one's own attributes of blissfulness etc. should also be brought under the same category. If so, the negation of consciousness would apply equally to the self's consciousness of its own being and blissful essence. There will then be no meaning in still looking upon the self as a conscious principle or being. It would be like any other inanimate entity which can only be known by a conscious being but can never know itself. It would then be steeped in self-ignorance. If there is a super-consciousness of which the self is capable, it would mean that the statement *Na pretya samjñāsti* is false or that it should be explained in the manner suggested by Madhva, that the non-released souls cannot know anything directly about the nature of consciousness enjoyed by the released souls.

8. *Atraiva etasminnevāsmi vastuni viruddhadharmavattva-mācākṣāṇena mama mohah kṛtaḥ. Pūrvam 'vijñānaghana eva' iti pratijñāya, punaḥ 'na pretya samjñā asti' iti katham vijñānaghana eva, katham vā na pretya samjñā nāstīti. Na hyuṣṇaḥ śītaścāgnirevaiko bhavati. (Ś. Brh. Up. Bhāṣya)*

अत्रैव एतस्मिन्नेवास्मिन् वस्तुनि विरुद्धधर्मवस्त्वमाचक्षणेन मम मोहः कृतः । पूर्वं 'विज्ञानघन एव' इति प्रतिज्ञाय, पुनः 'न प्रेत्य संज्ञास्ति' इति कथं विज्ञानघन एव, कथं वा न प्रेत्य संज्ञा नास्तीति । न बुष्णः शीतश्चाग्निरेवैको भवति ।

As one committed to the acceptance of a single reality it may be necessary for Śaṅkara to hold that the self does not and cannot know any *other being*. But should it also be denied the power to know and be aware of its own blissful existence? If S.'s answer is "Yes" his Ātmavāda would be another name for Buddhist "Nairātmyavāda". The self cannot sacrifice its most precious and intimate characteristic of self-awareness in all states and conditions, out of a misplaced deference to the Grammarian's rule of *kartṛkarmavirodha* or the subject's inability to become the object in one and the same act. While the rule may hold good in respect of external activities, it cannot be extended to consciousness. This is proved by the evidence of self-awareness persisting in the dreamless state. The released state is akin to it in this respect.

The difficulties cease when we look upon the three questions of Yājñavalkya not as unqualified statements of facts but as a *reductio ad absurdum* to establish a viable proposition. We shall then be getting positive and categorical answers to every one of the three questions, instead of leaving them as insoluble or open questions. The answers deduced by means of *reductio ad absurdum* assure us of the existence of all the three kinds of knowledge experienced in the released state-viz. conscious experience of trans-empirical forms of enjoyment in release, consciousness of the existence of the Supreme Being and last but not the least consciousness of one's own blissful existence. The adjuncts *avināśi* and *anucchittidharmā* applied to the self by Yājñavalkya (IV. 5.14) bring out the difference between Yājñavalkya's conception of Ātman from the Nyāya-Vaiśeṣika conception of the self which denies that consciousness is an essential attribute of the self (*svarūpadharma*) and the Monistic

position of Śaṅkara that Ātman is attributeless (*nirviśeṣa*) The *reductio ad absurdum* applied to *Vijnātāram* are *kena vijāntyāt* proves the continuity of self-consciousness in Mokṣa.

In discussing the meaning and implications of Yājñavalkya's statement *Na pretya samjñā asti*, Madhva has shown elsewhere in his *VTN* that Maitreyī's difficulty in understanding Yājñavalkya was *not* because of any inconsistency or self-contradiction between his description of the self earlier as *Vijñānaghana* and his later one negating all knowledge and consciousness to Ātman in the released state, as held by Śaṅkara.

He disagrees with Śaṅkara's diagnosis and points out that her difficulty was that if the Ātman were to lose his self-consciousness in release (as declared by Yājñavalkya : *Na pretya samjñā asti*), the prospect of Mokṣa will be forbidding as it would practically reduce Ātman to nothingness; if he were to forfeit his self-consciousness; for it is the distinctive attribute of the self (*svarūpadharma*) along with blissfulness and others. The extinction of consciousness would be equivalent to the extinction of the self.

On the contrary, if her difficulty was due to the contradiction *between the two statements* of Yājñavalkya about the Ātman, she would most naturally have pinpointed it *by quoting the two pronouncements* as the contradiction can arise only when the two statements *are taken together*. But insted of doing so, Maitreyī merely calls into question only *one* of the statements of Yājñavalkya viz. *Na pretya samjñā asti*, *by quoting it* (with the unmistakable quote-mark '*iti*'). This clinches the matter that her difficulty lay *here and here only*-viz. in regard to the

soul's loss of consciousness 'samjñānāśa' in Mokṣa, making it not worth pursuing or aspiring for :⁹

Samjñānāśo yadi bhavet kim muktyā naḥ prayojanam.

संज्ञानाशो यदि भवेत् किं मुक्त्या नः प्रयोजनम् ।

This difficulty cannot be solved by making an irrelevant explanation that there is no particular consciousness of the Avidyā level in Mokṣa. The irony of it is that the released soul has got rid of Avidyā and if after that it remains in the full experience of its blissful nature, how can such a state of experience be described as particular or specific state of consciousness of the Avidyā level ?¹⁰ Śaṅkara's reference to the denial of particular consciousness does not, therefore, come to grips with the actual point that has been puzzling Maitreyī which she has taken care to pinpoint by quoting the offending passage :

'Atraiva mā bhagavān amūmuhat

"Na pretya samjñā asti" iti'.

9. *Tatha sati vākyadvayopādānaprasaṅgāt. Vyāghātasya ubhayāśritatvāt ekasyaiva tu vākyasyopādānāt tadviṣayameva doṣodbhāvanamiti jñāyate, ityuktābhiprāyamevedam.*
(Jayatīrtha.)

तथा सति वाक्यद्वयोपादानप्रसंगात् । व्याघातस्य उभयाश्रितत्वात् एकस्यैव तु वाक्यस्योपादानात् तद्विषयमेव दोषोद्भानवमिति ज्ञायते, इत्युक्ताभिप्रायमेवेदम् ।

10. *Nāsti Viśeṣasamjñeti- Ahamasau amuṣya putro mamedam kṣetram dhanam Sukhī duḥkḥityevamādilakṣaṇā avidyākṛtatvāt tasyā avidyāyāśca nāśitatvāt kuto viśeṣaprajñā caitanyasvabhāvāvasthitasya ? (ś.)*

नास्ति विशेषसंज्ञेति— अहमसौ अमुष्य पुत्रो, ममेदं क्षेत्रं धनं सुखी दुःखीत्येवमादिलक्षणा अविद्याकृतत्वात् तस्या अविद्यायाश्च नाशितत्वात् कुतो विशेषप्रज्ञा चैतन्यस्वभाववस्थितस्य ?

Sensing her *precise difficulty* and the reasons behind it, Yājñavalkya proceeds to allay her apprehensions about the goal of Mokṣa not being worth pursuing in the event of the self losing his self-consciousness there by taking recourse to the Tarka mode of argument to assure her of the survival of self-consciousness, God-consciousness, etc. in Mokṣa which make it a worthy object of human pursuit.

The Monistic interpretation of the first part of Yājñavalkya's explanation sets much store by the particle *iva* after 'Dvaitam' in 'Dvaitam iva'. This particle (*iva*) cannot possibly be taken to signify the absence of duality (*dvaita-abhāva*). For: in that case, the purport of Yājñavalkya's words would be : 'where there is an absence of duality, or where there is no duality, one sees another...' That would be totally opposed to his concluding sentence : 'Where there is no duality and Ātman alone is there, how can one see another...' The difficulty cannot be overcome by construing *iva* in the sense of likeness (*upamā-rtha*)—the sense of negation being obtained by implication. For then, it will have to be clarified if 'the something like duality' or 'resembling duality' is to be regarded as a reality or not. The former would be inconsistent with Monism. In the other case, an unreality cannot be dignified with a predicate such as *bhavati* (*dvaitam iva bhavati*) which can only be applied to something which has an actual existence. If the existence predicated of this semblance of duality is equally an appearance the meaning of the opening words *Yatra hi dvaitam iva bhavati* would be 'where there is an appearance of duality there one sees another...' — which would be a mere tautology.

As none of these meanings of *iva* is admissible, Madhva takes it as a parenthetical reference to the intrinsically dependent status of the world of duality as such :

Avasthāntaryam ca atra svarūpamīdram uktam
pratyag āpovagante (M. Brh. Up. C.)

Avasthāntaryam ca atra svarūpamīdram uktam
(I. 85. p. 643)

This should make it clear that this parenthetical reference to the dependent status of all duality in finite reality thro' the particle *iva* has an organic connection with the operative part of the *vyāpti* which is strictly confined to the words *Yatra hi dualitvam bhavati tatra itara itaram patyati* and the *reductio ad absurdum* based upon it.

MADHU-BRĀHMANAM (II. 5, 1-19)

This Brāhmaṇa lays special emphasis on the unqualified identity with one another of all the *Bimba* forms of the Lord present in the hearts of all souls, - contemplation of which has been insisted upon in the opening Brāhmaṇa of this *Adhyāya*, the *Ajñatātara Brāhmaṇa*, as indispensable for the attainment of *Aparokṣa* and *Mokṣa*, in addition to the meditation on the external forms of the Lord. As such insistence on the meditation of the *Bimba* form is likely to give rise to a presumption that there may possibly be some basic distinction between the *Bimba* form of the Lord and His other Forms, this Brāhmaṇa addresses itself to establishing with great force and eloquence the absolute oneness that exists not only between the *Bimba* and the external forms of the Lord but among all the *Bimba* Forms themselves irrespective of the distinction and diversities

that characterise the Pratibimba Forms (the Jivas) of that One Universal Bimba Form of all of them.¹

This unqualified identity of all the countless Bimbarūpas of the Lord, in spite of the fundamental distinctions which mark off the Śvarūpas of Jivas from one another which are nevertheless the Pratibimbās of one and the same Bimba Form of the Lord is indeed the most striking aspect of the Lord's inscrutable majesty (*mahimā*) which has been outlined in the course of the previous Maitreyī Brāhmaṇa.²

The subject matter of this Brāhmaṇa is Madhuvidyā.³ The Vidyā was first revealed according to the accounts in the RV (1.117.22) and the Śatapatha Brāhmaṇa (XIV.15) to the Aśvins by Dadhyañ Ātharvāṇa after he had been fitted with a horse's head. The name *madhu* (honey) given to the Vidyā signifies that the knower of this Vidyā will taste the delicious joy of Mokṣa.⁴ According to Madhva, this Vidyā is also known as 'Hayagrīva-Brahmavidyā'. In Pāñcarātra theology Hayagrīva is the patron deity of Vidyās. One of the Saṁhitās of the Pāñcarātra goes by the name of Hayagrīva-Pāñcarātra.

1. *Yatcāyamasyām pṛthivyām tejomayo amṛtamayaḥ puruṣaḥ
yatcāyamadhyātmam tālrastejomayo amṛtamayaḥ puruṣaḥ
ayameva saḥ yo ayamātmā idamamṛtam idam brahmadam
sarvam.* (Brh. Up. II.5.1)

यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः यश्चायमद्व्यात्मं ताल्रस्तेजोमयोऽमृतमयः पुरुषः अयमेव सः योऽयमात्मा इदममृतं इदं ब्रह्मदं सर्वम् ।

2. *Brh. Up. II.4.10*

3. *Sukhadā sarvabhūtānām madhusud ucyaṭe.*

(M)

सुखदा सर्वभूतानां मधुसुदुष्यते ।

4. *Cf. Viṅṇoh pade parama madhva uttaḥ (RV. I. 154.55)*

Cf. विष्णोः पदे परमे मध्व उत्तः (RV. I. 154.55)

The closing section of the Madhu Brāhmaṇa quoting from RV. VII.47.18, calls the Jivas the reflections (*Pratirūpa*) of the Lord. It is from these sources that Madhva derives his doctrine of the indissoluble relation of Bimbapratibimba between the Lord and the Jivas. This relation is *unconditioned* and is based on the intrinsic ontological dependence of the Jivasvarūpa on Brahman and its bearing a certain measure of similarity of nature and attributes to the Lord's.

The first 13 sections of this Brāhmaṇa speak of the Supreme Lord present in the presiding deities of the the various elements and *tattvas* such as the earth, waters, fire, Sun, Moon, the quarters, lightning, thunder, ether in the heart, Dharma (Yama), Satyam (Vāyu), Mānuṣa (Svāyambhuva Manu) and ātmā.⁵ (Brahmadeva) present in the Jivas. as their ultimate source of happiness (*Sarveṣām bhūtānām madhu*) and support (*āśrayatvena sukhadah*). These deities promote the happiness of creatness and the creatures in their turn subserve the pleasure of the deities.

The next section (14) extols the Adhidaiva aspect of the Lord present in Brahmadeva (*ātmā*) and the Adhyātmic aspect of the Lord present in the other Jivas as the infinite Being (*puruṣaḥ*), endowed with infinite lustre (*tejomayaḥ*), as the supremely eternal one (*amṛtamayaḥ*) having all auspicious attributes⁶ (*brahma guṇapūrṇa*) and as all-pervading (*sarvam*).

5. In M's interpretation the words *Prthvi*, *Āpah*, *Dharma*, etc. stand for their *Abhīmāni devatās*.

6. 'Tādātmyārthe vikārārthe prācuryārthe mayat tridhā'
(*Atra mayat tādātmyārthah*.)

'तादात्म्यार्थे विकारार्थे प्राचुर्यार्थे मयत् त्रिधा' (अत्र मयत् तादात्म्यार्थः)

Section 15 extoles the same Lord (*sa vā ayam Ātmā*) as the Master (*adhipati*) and Ruler (*rājā*) of all the Adhidaiva and Adhyātmic world, who holds everything in its place just as the spokes are held in place in the hub and in the felly of the wheel of a chariot.

Section 16 speaks of the cruel deed of the Aśvins in cutting the head of Dadhyañ Ātharvaṇa and fitting him with a horse's head and receiving instruction about Madhuvidyā from him and afterwards replacing his human head. The Vedic poet while recounting these two deeds (*damsaḥ*) speaks of them as paving the way for the attainment (*sanaye*) of the *summum bonum* of Mokṣa, thro' the first revelation of the Madhuvidyā to the world of beings. Section 18 brings out the majesty of the Lord who creates the bodies of bipeds and quadrupeds and entered into them all as a Bird. This Supreme Brahman is, therefore, called Puru-ṣa as He is present (*śayaḥ*) in both the physical bodies and in the hearts (*hṛtpuri*) of all beings. There is nothing in the world that is not filled (pervaded by) with His presence (*na anāvṛtam*) or enveloped by Him (*māsamvṛtam*).

Śaṅkara takes *madhu* in the sense of a material effect. The description of *madhu* may be figuratively taken to signify what gives pleasure such as a body, but it cannot be taken in the sense of a material effect *in this context* especially in view of the fact that according to Śaṅkara, Pṛthvi and other elements are the material effects of living beings (*brahmādi prāṇināḥ*) who, as sentient beings, can hardly be the transforming causes but only their efficient causes.

The concluding section (19) reiterates the statement already made in Section 14 (*Ayam eva saḥ yo' ayam ātmā*) that the Bimba form of the Lord is one and the same without any difference whatever in spite of the different nature of the beings in whom

it is present. Quoting RV (VII.47.18) the Upaniṣad says, Every member of the community of Jivas is a Pratirūpa (reflection) with reference to each original Form of the Lord present in each of them. That original Form (Bimba) of the Lord has to be directly perceived by the Pratibimba (Jiva) in order to attain final release." The second half of the verse answers the question as to how it happens that the identical form of the Lord remains the sole Original (Bimba) with reference to *countless differing Pratibimbas*, by pointing out that the Supreme Lord by His marvellous powers (*māyābhiḥ*) makes Himself perceived (*tyate*) as the Bimbarūpa of countless differing souls (*pururūpaḥ ananta jivabimbarūpaḥ*). Explaining this mystery the Upaniṣad says : The numerous Forms of this Lord (*asya* - Indrasya) known as Haris (*harayaḥ*) run into groups (*yuktāḥ*) of ten, hundred and thousands, beyond reckoning. He is, therefore, infinite in His attributes (*brahma*). There is none who can be said to have existed before Him (*apūrva*). There is nothing that exists beyond His existence (*anaparam*). He is the inmost of all and exists outside all. He is the all-intuiting Being. Such is the teaching of Madhuvidyā.

The *Vamśa Brāhmaṇa* (II.6), which follows, recites the preceptorial line in which Madhuvidyā has been handed down from the Supreme self-existent (*svayambhū*) Brahman to the four-faced Brahmā (*virāṭ*) and from him in a long line of pupils and teachers. The Pārāśarya referred to in this *Vamśa* is a different person from Vedavyāsa.

ADHYAYA III

The subject matter of this Adhyāya is the same as those of the two preceding once—viz. that the Supreme Brahman is alone the pre-eminent reality endowed with all auspicious attributes worthy of being meditated upon by seekers of truth for the attainment of Mokṣa.

A number of celebrated Brahmapādins draw Yājñavalkya to a discussion on various aspects of Divine Majesty, by putting him various questions in the sacrificial session held by King Janaka of Videha. Yājñavalkya faces a team of assembled scholars like Āśvala, Ārtabhāga, Usaṣṭa, Kahola, Gārgi and Śākalya. He answers their questions with deep insight and profound eloquence. Some of the most moving pronouncements of Upaniṣadic philosophy are to be found in these discourses of Yājñavalkya. The name Yājñavalkya-kāṇḍa given to it by Śaṅkara is fully justified. It is, as he says, closely *argumentative*. (*tarkapradhānam*)

ĀŚVALA-BRĀHMAṆAM (III.1.1-10)

The first Brāhmaṇa is named after Āśvala the Hotṛ priest of Janaka who initiates the dialogues. His question though apparently relating to the externals of the sacrificial ceremonial, as explained by Śaṅkara, has been given a philosophical orientation by Madhva.

The first two questions of Āśvala (i) by what means does the sacrificer free himself from death and (ii) from the reach of day and night which pervade and overcome everything, are answered esoterically. It is thro' the Lord (Vāsudeva) present in the Hotṛ priest, in the fire and in speech. For the Lord who is in speech is the same as in the Hotṛ priest and in the fire. He is the giver of Mukti (to mortals) and *atimukti* (higher mokṣa) to the gods according to their fitness. (ii) It is thro' the Lord

(Sañkarṣaṇa) present in the eye who is also the same as is present in the Adhvaryu priest and in the Sun that bestows *mukti* and *atimukti*. In the same way the answers relating to the Udgātṛ priest and the mind have also been given with reference to the Supreme Lord Pradyumna and Aniruddha present in them. He who meditates on the Lord in the *Rcas*, *puronuvākya*, *yājyā* and *śasya* attain mastery over all living beings.

Thus the answers to the questions are all connected with knowing and worshipping the Lord present in the respective objects named in these passages.

The discerning student of the Upaniṣad will see that the prospect of *mukti* and *atimukti* held out to the knowers and worshippers of the Hotṛ and Adhvaryu priest, the fire and the eye and of the Udgātṛ-priest, air and breath in these passages becomes more fully understandable by going beyond their literal meanings and establishing their nexus with the Supreme Brahman as the object of meditation.

It should be a matter of gratification for genuine students of Upaniṣadic wisdom to find in the esoteric line of interpretation-presented to us by Madhva in dealing with such passages a scrupulous adherence to the esoteric guide line spelt out in the *Mahaitareya Upaniṣad* (AĀ III.2.3.)¹ for the higher attunement of the Karmakāṇḍa part also with Brahmanavidyā by way of Mahāsamanvaya of the Śrutis, in their entirety, in Brahman.

1. *Etam hyeva bahvṛcā mahatyukthe mīmāṃsante, etamagnā-vadhvaryavaḥ, etam mahāvrate chandogāḥ etamasyām etam divi, etam vāyau, etam ākāśe, etamapsu etam oṣadhīṣu..... sarveṣu bhūteṣvetameva brahmetyācakṣate.*

एतं ह्येव बहुचा महत्युक्थे मीमांसन्ते, एतमग्नावध्वर्यवः एतं महाव्रते
छन्दोगाः एतमस्यां एतं दिवि, एतं वायौ, एतमाकाशे, एतमप्स्वेतमोष-
धीषु सर्वेषु भूतेष्वेतमेव ब्रह्मेत्याचक्षते ॥

ĀRTABHĀGA-BRĀHMAṆAM (III.2.1-13)

This Brāhmaṇa deals with several questions beginning with the 'grahas' (sense organs) and their fields (*atigraha*). The objects of the senses are called '*atigraha*' as they sway the senses, attract and draw them towards themselves. The interaction of the *grahas* and the *atigrahas* makes for the experience of pleasure and pain in the transmigratory career of souls.

But this world of experience is subject to death (*mṛtyor annam*). Agni identified with Hiraṇyagarbha is the deity (*mṛtyu*) who swallows all. This *Mṛtyu* itself is the food of Āpah – the Supreme Lord.¹ He who knows the Lord to be such is "freed from re-death".

Ārtabhāga then raises three more important questions regarding the exit (*utkrānti*) of Jīvas. Two of them have special reference to Aparokṣa-Jñānins and one is about the invisible link which determines the future life of those who have not attained Aparokṣa.

The first question whether the enlightened self (Aparokṣa-jñāni) at the time of his final death makes his exit from the body thro' the Brahmanāḍi accompanied by the deities of the sense organs (*prānāḥ*) is answered by Yājñavalkya in the negative.

Śaṅkara finds room in this for his theory that the knower of the highest or the Nirguṇa-Brahman who in his estimation is the true and real 'Brahmavid' has no need to go anywhere, making his exit from the body thro' any particular *nāḍi*. He becomes one with the Nirguṇa-Brahman then and there and the deities of the senses are merged along with him in the Nirguṇa'

1. *Āpa āpālanāt.*

आप आपालनात् ।

See also Rangarāmānuja on Brh. Up. III.2.11

Discussing this question in his *B.Ś.B.*(IV, 2, 12-14), Śaṅkara maintains that the exit of the soul thro' the *Suṣumnānāḍi*, at the time of final death of the *Jñāni*, so solemnly described in several Upaniṣads such as *Kaṭha*.ii, 3, 6; *Chān. Up.* VIII.6,6 in *BS*.IV. 2,17 and in the *Gitā* (VIII.9-10) has reference only to the knower of the Lower (Saguṇa) Brahman whom he calls 'the wise one' (*vidvād*) as distinguished from the ignorant men (*avidvād*) who go up and down the cycle of births and make their exit from the body thro' other channels.

However, the distinction made by Śaṅkara between the knowers of the Lower and Higher Brahman is itself a baseless one and there is only one Brahman with which the Upaniṣads are concerned and which is always the highest. The Utkrānti or exit of the knower of this Brahman thro' the *suṣumnānāḍi* at the time of the *Jñāni*'s last death, as provided for in *Kaṭha*, *Chāndogya* and other Upaniṣads is, therefore quite in order and compatible with the teaching of the Upaniṣads.

It is only by breaking the smooth sequence of thought in the *Sūtras* and side-tracking the *Tadoko'dhikaraṇam* (BS.IV.2.17) and others following it, as dealing with the 'lower Vidyā' after concluding the *incidental inquiry* into Para-Vidyā, in the three *adhikaraṇas* preceding it, comprising IV., 12-16, that Śaṅkara manages to sustain his rejection of the Utkrānti (going up thro' Devayāna) of the *Brahmajñāni*, thro' *Brahmanāḍi*.²

2. *Samāptā prāsaṅgikī paravidyācintā, Samprati tu, Aparavidyāviṣayameva cintām anuvartayati.* (S)

समाप्ता प्रासंगिकी परविद्याचिन्ता । सम्प्रति तु, अपरविद्याविषयमेव चिन्तामनुवर्तयति ।

But Madhva adheres strictly to the prevalling view of the Upaniṣads and the Sūtrakāra that the soul of the Aparokṣajñāni makes its exit (along with the Prāṇas) thro' the Suṣumnānāḍi in its passage thro' the Devayāna. He explains that Yājñavalkya's denial of exit of Prāṇas along with the Jñāni thro, Brahmanāḍi at the time of his final death has to be understood to apply to a special category of Aparokṣajñānis, known as Ekaguṇopāsakas³ who attain Aparokṣa by an exclusive meditation on the single all-embracing attribute of "Ātmatva" of the Supreme Lord as envisaged in Bṛh. Up. 1.4.7. As bloating of the body, its inflation and stiffness referred to by Yājñavalkya in this connection are the natural consequences of death, there seems to be no special reason to speak of them *unless* it be to characterise a special category of Aparokṣajñānis, as suggested by Madhva.

The next question of Ārtabhāga is also about the Aparokṣajñāni. When such a Jñāni leaves his body once for all, what is it that does *not* leave him? 'Name' answers Yājñavalkya, "Name is infinite. Infinite are the Viśvedevas. He who knows this wins the infinite world" (III.2.12). As our worldly names in successive lives are all passing ones, forgotten after some years, they do not obviously deserve to be described by Yājñavalkya as endless (*ananta*) or eternal (*nitya*) as Śaṅkara renders it. Madhva is nearer the truth in saying that the Mukta Jīvas have their own intrinsic names and forms (*Svarāpa*) which are not liquidated in Mokṣa.⁴

The next question of Ārtabhāga is eschatological. When the various organs of the dead man merge in their primal sources as described in the Śruti (see RV.x.16.3) what becomes of the person himself. Where does he draw his sustenance from, to

3. For more information on Ekaguṇopāsakas see my BSPC Vol.III.p.677.

4. See M's C. on Praśna Up. VI.5.

forge a fresh life ? Yājñavalkya treats the answer to this question as a great secret of the gods and takes Ārtabhāga by the hand away from the crowd and deliberates with him in private. The solution they arrive at is said to be "Karma" "Verily, one become good by good action and bad by bad deeds."

The seed of Karma as the vital link between successive lives and the routes of Devayāna and Pitṛyāna has been well recognised in RV.X.88.15. The law of Karma being purely mechanical it needs a sentient Being as its dispenser. Madhva, therefore, goes beyond Śankara and posits the presence of the Lord in the good or the bad deeds (*sādhana*s) as the hidden principle which explains the operation of the law of karma.

Puṇyapāpayor eva puṇyalokādihetutvam iti pratitinirāsāya vyācaṣṭe :-

Puṇyasthiteṇa rūpeṇa svargam nirayam anyagah.

Rahasyam eted devānām viduḥ karmeti mānuṣāh.

Karmanāmā tu Bhagavān phalakartṛtvato Hariḥ.

(M. Brh. UP. C.III.2.)

This brings out the pre-eminence of the Lord over the law of Karma and the laws of nature.

BHUIYU-BRĀHMAṆAM (III.3, 1-2)

This Brāhmaṇa deals with the greatness of Vāyu (Hiraṇyagarbha) in finally delivering the souls from transmigration. He is called Vyaṣṭi and Samaṣṭi as holding away over the eight cosmic elements and *Tattvas*. As Vyaṣṭi he sustains the eight classes of beings eligible for Mokṣa, Devas, Ṛṣis, Pitṛs, Yakṣas, Gandharvas, human beings, serpents and Asuras. As Samaṣṭi he sustains the gods, Garuḍa, Śeṣa, Rudra and Indra and their spouses and helps them on to their deliverance by transporting them to the region far beyond Brahmāṇḍa through a crack in the golden egg (*brahmāṇḍa*) "which is as thin as the edge of a razor or the wings of a mosquito."

The derivation of Vyaṣṭi¹ and Samaṣṭi as given by Maḍhva is *Vividham yad aṣṭakam tad oṇute iti* and *Sampūrṇam yad aṣṭakam tad aṣṭute iti*. The Sampūrṇa aṣṭakas are the gods Garuḍa, Śeṣa, Rudra, Indra and their consorts, when they are ready for being bodily absorbed in Hiraṇyagarbha, there to wait for their Mokṣa, in due course.

The topic of Vāyu as Vyaṣṭi and Samaṣṭi is brought up in answer to a question put by Bhuiyu to Yājñavalkya about the goal of the Pārikṣitas and the performers of the Aśvamedha. It is clear from the description of the place which Vāyu helps the Pārikṣitas and the performers of Aśvamedha to reach lying beyond the cosmic egg of Brahmāṇḍa thro' the crack therein that it must be the highest state of Mokṣa. This is further confirmed by the Phala Śruti that one who knows the greatness of Vāyu as the Vyaṣṭi and Samaṣṭi conquers rebirth and redeath (*apa punar mṛtyum jayati*). As Mokṣa is not attainable merely thro' the performance of sacrifices and as there is no recorded evidence that the descendants of Parikṣit attained Mokṣa straightway after giving up their bodies, Maḍhva construes the words Pārikṣitas and Aśvamedhayājins to signify Kāmadevas and Indras who have performed a hundred Aśvamedhas during their term of office. He also identifies "Indra" who delivers the Aśvamedhayājins and others to Vāyu with Garuḍa (*Suparṇa*)

Indranāmā sa garuḍaḥ sāmāthyādeva kathyate

Tasmād rūpadvayam nityam sauparṇam pauruṣam tatha,

इन्द्रनामा स गरुडः सामथ्यदेव कथ्यते ।

तस्माद्रूपद्वयं नित्यं सौपर्णं पौरुषं तथा ॥

1. *Pañcabhūtānām manobuddhirudrāṇām pratidehakam bāhya-taśca prerakaḥ.*

पंचभूतानां मनोबुद्धिरुद्राणां प्रतिदेहकं बाह्यतश्च प्रेरकः ।

In conclusion Madhva brings out the point that Vāyu himself is ultimately dependent on the Supreme Lord. This brings the teaching about Vāyu within the scope of Brahmanavidyā as such.

*Evam vyaṣṭim samaṣṭim ca yo vāyūm veda tattvataḥ
Taparam ca Harim nityam mucyate samsṛteḥ pumān.*



UṢASTA-BRĀHMANAM (III.4, 1-2)

Uṣasta Cākrāyaṇa calls upon Yājñavalkya to tell him what he knows of the Supreme Brahman who is *Sākṣād aparokṣād brahma, ātmā sarvāntaraḥ*.

According to Śaṅkara the question pertains to the unconditioned (*nirupādhika*) Brahman which is perceived directly and immediately without the help of adjuncts and is identical with the self which is present in all things.

Yājñavalkya answers—He ie your own self (*ātman*) who breaths with your breathing in who breaths out with your breathing out and who is in all things.

Uṣasta rejoins that this does not take the bull by the horns and is not an adjunctless description of the unconditioned being of Brahman just like the description of a horse or a cow thro' its accompanying characteristics. Thereupon Yājñavalkya explains that it is impossible to say or know what the unconditioned Brahman is directly and immediately. It is implicated in all forms of pure consciousness which suffuses the changing forms of consciousness of this or that object as things arise and disappear in the mainstream. For, it is verily impossible to capture, pinpoint and perceive the seer of seeing, to hear the

hearer or understand the understander of understanding and so on all along the line. All the same, he (the unconditioned) is your own self *who is inside all things*. Everything else is subject to change and causation. (*ato anyad ārtam*).

According to Madhva, the question has nothing to do with the individual soul as such or its identity with the Universal consciousness of B. The subject matter of the question is entirely the Supreme Brahman which knows and experiences (*ad*) its own being and the existence of other beings also directly and immediately (*aparokṣa*) independently of any assistance from any other being or principle outside its own self (*sākṣād*) in virtue of its being endowed with infinite attributes (*Brahma*) ruling and controlling all else (*Ātmā*) by its being present in everything (*sarvāntaraḥ*). All else is subject to suffering. (*ārtam*)

It deserves to be taken into account in this connection, that the opening words of Yājñavalkya's reply *Eṣa te ātmā sarvāntaraḥ* has its parallel in another discourse of Yājñavalkya in the same *Adhyāya* (III.7.22) which runs—*Ya ātmani¹ tiṣṭhan ātmānam antaro yamayati, eṣa te ātmā antaryāmi amṛtaḥ*. This passage has been made the *Viṣayavākya* of B.S. 1.2.20. Commenting on this passage in his *BSB*, Śaṅkara himself has stated that it teaches that the embodied self is *not* identical with its Antaryāmi — Ātman who rules over it from within and who is for that reason known as “Ātmā” meaning Antaryāmi (indwelling controller). It must be evident that the same relation of ruled and Ruler (*niyamyaniyāmakabhāva*) should be applicable to the embodied selves and the Supreme Brahman. The pronoun ‘te’ In Yājñavalkya's *Eṣa te ātmā* ‘antaryāmi’ is applied to the thinking Self of Uṣasta. It follows from this

1. This is the reading in the *Mādhyandina* recension of the *Bṛh. Up.*

that the words *Ātmā*, *Antaryāmi*, *amṛtaḥ*, *sarvāntaraḥ*, can not refer to the individual self of Uṣasta or any other person but to a different Being who is the Ruler of all.² Again, as the *Antaryāmi* Ātman has been described as *Sarvāntaraḥ* (being present inside all beings) He cannot, at the same time, be identical with the things or beings in which it abides. The exigencies of the present context enable us to go beyond the conventional meaning of the word Ātman and understand it in the primary sense of all-pervasive, all-knowing inner Ruler and Controller of all finite beings and objects.

Madhva, therefore, treats this Supreme Brahman as the subject matter of Uṣasta's question and Yājñavalkya's answer, from the beginning to the end, in keeping with the theme of the Upaniṣads viz Brahmanavidyā. Thus, grammatically the pronoun *Te* in *Eṣa te ātmā* will refer to the individual self while *Ātmā*, *Brahma*, *Antaryāmi* and *Sarvāntara* will refer to the *Lord present in the self*.

In Śaṅkara's interpretation the two words *sākṣāt* and *aparokṣāt* bear more or less the same meaning of immediacy. This makes one of them redundant. The ablative termination after *aparokṣa* (*aparokṣāt*) serves no purpose. Śaṅkara himself is obliged to treat the ablative form (*aparokṣāt*) as equivalent to the nominative (*aparokṣam*) meaning *agaṇam* 'unconditioned'. Madhva's interpretation is much better as it avoids this overlapping of sense between *sākṣāt* and *aparokṣāt* and the necessity to read the ablative as a nominative.

2. *Jīveśvarābhedanivṛtyartham 'te ātmā' iti.*

(*M. Brh.Up. III.4.1*)

जीवेश्वरमेदनिवृत्त्यर्थं 'ते आत्मा' इति ।

While adhering to the radical sense of *aparokṣa* as immediacy, Madhva explains *aparokṣād* as a compound word made up of the verbal noun (*ad* to experience) with the adverbial adjunct *aparokṣam* as *upapada*. The expression *aparokṣād* thus conveys the idea that Brahman *experiences* (*ad*) at all times, its own nature and attributes as an immediate (*aparokṣa*) experience. The other word *sākṣāt* is explained by him to convey that Brahman is able to achieve this “independently (*sākṣād*) of and without having to turn to any other being or principle outside its own self.”⁴ This capacity distinguishes the Brahman from the individual soul (and all the gods) whose immediacy of knowledge is subject to the Lord’s wish and control. Thus the meanings of the two words *sākṣāt* and *aparokṣāt* are kept apart. Brahman has this supreme status by virtue of its independence.

Similarly, Madhva’s interpretation of *Sarvāntaraḥ* makes it clear that Brahman has the intrinsic power to control everything else from within them, without having to look up to any other Being for such power. There cannot be any other Being from which Brahman can be supposed to derive such power and authority for the simple reasons that *as sarvāntara*, it would be equally present in *that other Being*, if there should be such a one. But then there cannot be two Beings who are *Sarvāntara*.

3. *Aparokṣam atti, anubhavati svarūpam anyacca sarvam paśyati, iti ‘aparokṣād’.*

अपरोक्षं अत्ति, अनुभवति स्वरूपमन्यच्च सर्वं पश्यति, इति ‘अपरोक्षाद्’

4. *Āparokṣyeṇa paśyatāmapyanyeṣām bhagavatprasāddādeva darśanam bhavati, na bhagavato anyāpekṣaya iti ‘sākṣāt’ iti Vīśeṣanam.*

आपरोक्ष्येण पश्यतामप्यन्येषां भगवत्प्रसादादेव दर्शनं भवति, न भगवतो अन्यापेक्षया इति ‘साक्षात्’ इति विशेषणम्।

Anyanyāmakatvepi anyāpekṣā nāsti ityataḥ. Sarvāntaraḥ, Sarvaṃ sāmāthyam svāntareva asti iti (M. Brh. Up. C.)

Answering another objection of Uṣasta that all the foregoing descriptions of Brahman may be held to be open to overpervasion elsewhere⁶ Yājñavalkya formulates a final definition that the all-perceiving Brahman is that which cannot be fully comprehended by any of the senses.⁶ (See RV. VI.9.6.) He also adds another exclusive definition which completely bars all possibility of overpervasion of it elsewhere, in respect of other

5. *Evameva tvayā vyapadiṣṭam mukhyaprāṇadvārā jagacceṣṭa-
katvādikamapyativyāptam. Yadevānyāniṣṭhlaṅṣaṇam tādr̥śam
vyācāksva iti pr̥ṣṭe.....* (Raghuttama)

एवमेव त्वया व्यपदिष्टं मुख्यप्राणद्वारा जगच्चेष्टकत्वादिकमप्यतिव्याप्तम् ।
यदेवान्यानिष्ठलक्षणं तादृशं व्याचक्ष्व इति प्रष्टे..... ॥

6. *Uttaramāha-na dr̥ṣṭerdraṣṭāram paśyeh. Tvam sarvamāparo
kṣyeṇa draṣṭāram paśyantam dr̥ṣṭeh cakṣuṣa na paśyeh.
Parāmatmā cakṣurādyagocara ityarthah. Evamuttaratvrpi.
Na cedamapi pūrvavadativyāptam 'paro matrāya' ityadiṣṭi-
siddhatvena ativyāptyabhāvāt.* (Raghūttama)

उत्तरमाह - न दृष्टेद्रष्टारं पश्येः । त्वं सर्वमापरोक्ष्येण द्रष्टारं पश्यन्तं
दृष्टेः चक्षुषा न पश्येः । परमात्मा चक्षुराद्यगोचर इत्यर्थः । एवमुत्तरत्रापि ।
न चेदमपि पूर्ववदतिव्याप्तम् । 'परो मात्रया' इत्यादि श्रुतिसिद्धत्वेन
अतिव्याप्त्यभावात् ।

It should be noted in connection with this interpretation of Madhva that the expression dr̥ṣṭeh (in the Upaniṣadic text) is to be construed as an irregular use for the instrumental (cf. earlier forms like patyuh kāmāya and viñāyai vādyamānāyai).

beings or deities.⁷ This exclusive definition is this — Brahman is the only sentient Being which is absolutely free from all pain, seffering and other creaturely limitations, for all time, while other sentient beings are subject to them :

*Ato anyad ārtam.*⁸

Evam Śakalyena cakṣurādyagocaratvam itarāsādhāraṇam lakṣaṇam uktvā, Cetanatve sati ārtiśūnyatvam api aparam asādhāraṇam, tattū nānyatra ityāha — 'Ato anyad ārtam' iti.

(Rāghavendra : *Bṛh. Up. Khaṇḍārtha*)

This concluding pronouncement that other than the Supreme Lord all sentient beings are subject to pain and suffering offers a conclusive testimony of the unbridgeable gulf of difference that separates the Jivas from Brahman — for all time.

Śankara has tried to play down the force of the words *Ato anyad ārtam* by construing *ārtam* in the sense of the effect

7. *Ata eva Viṣṇorakāravācyatvaviśeṣalakṣaṇam vadan pūrvokta-lakṣaṇātivapyuddhāropayogitvena brahmarudradīnām duḥkhitvamāha — 'ato anyad ārtam' iti.*

अत एव विष्णोरकारवाच्यत्वविशेषलक्षणं वदन् पूर्वोक्तलक्षणातिव्यास्युद्धारोपयोगित्वेन ब्रह्मरुद्रादीनां दुःखित्वमाह — 'अतोऽन्यदार्तम्' इति ।

8. *The word 'a' denotes the Supreme Brahman according to AĀ: A iti brahma (II. 3.8). It is one of its secret names. The suffix taḥ conveys the sense of contrast (from) grammatically, 'A' has three meanings of otherness from, negation of and opposition to some others. M.'s C. on AĀ. explains how the esoteric name 'A' given to Brahman admits of all these three meanings as contradistinguished from the world of matter and souls.*

(*kāryam*) - which would be applicable to insentient matter only. But the word '*ārti*' primarily means pain, misery, suffering and so on and these are conceivable only in respect of sentient beings and *not* of inanimate reality. There is good logic to back Madhva's objection to Śankara's interpretation of '*Ārtam*' that only sentient beings can be affected by pain, misery and grief and *are* so affected.

'*A-to anyad ārtam*' ityetaśmād *ca jivānām bhedaḥ Nahi jivād anyasya ārtir yujayte.* (M)

KAHOLA-BRĀHMAṆAM (III. 5,1-)

This Brāhmaṇa begins with *apparently the same* question as has been raised by Uṣasta. only that part of the answer to it beginning with the description (of Brahman) as 'that which transcends hunger and thirst, sorrow and decline, old age and death....., *differs*.

Śankara explains the repetition of the question as a restatement of the earlier question (and answer) about the nature of the empirical self as given to kahola, with a view to going beyond it to the pure unconditioned self described in terms of transcending hunger and thirst, etc.

However, as the individual self has been shown to be subject to suffering (*ārtam*) it *is* hardly possible to think of it as the subject matter of the Uṣasta Brāhmaṇa. The opening words '*Yat sākṣat aparokṣād Brahma*' are against such an interpretation. The subject matter of the two Brāhmaṇas must, therefore, be the Supreme Brahman *alone*. We have to admit however that tho' dealing with the same Brahman, they deal with different aspects of its Majesty and are not, therefore, indetical in content. A careful scrutiny of the wording of the question

in the two Brāhmaṇas shows the presence of one (or two) emphatic particles (*eva*)¹ in the text of the Kahola Brāhmaṇa, which is absent in the Uṣasta Brāhmaṇa. The particles are intended to give a clue to the distinction of details between the two Brāhmaṇas. The particle *eva* is generally used for laying special emphasis on a given point or for permitting the inclusion of some correlated aspect of the subject matter. As the difference of Brāhmaṇas makes it impossible to think of exclusive emphasis, it becomes necessary to think of a related aspect of Brahman's majesty as the subject matter of the Kahola Brāhmaṇa. Accordingly, Madhva holds that the Brāhmaṇa deals with Brahman's absolute and eternal distinction from the whole community of released souls in terms of its *absolutely transcending* hunger and thirst, sorrow and decay, old age and death etc. *for all time* by virtue of its intrinsic independence. Tho' the released souls are no longer subject to them, *they have been subject to them, earlier*. in their transmigratory career and have *rid* themselves of those imperfections *only after attaining release* by the grace of the Lord. In the case of the Lord, it is His unique nature to be absolutely and *timelessly free* from these affections and imperfections.

Thus Brahman's freedom from *aśanāyāpipāse...* is beginningless and eternal, while that of the released souls *dates from* the time of their attaining release. This difference is *fundamental* and cannot be brushed aside as unreal. The principle of

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1. In Śaṅkara's reading 'eva' occurs only once after *yad* while in M.'s reading it occurs after *tad* also. Even otherwise, it can be obtained by *anuvṛtti*.

interpretation known as *sāpekṣa-nirapekṣayor nirapekṣam svī-kartavyam* is sufficient to settle which of the two- the individual self or the Supreme Brahman is to be accepted as the best fitted and primarily entitled to merit the description : *Aśānāyā pipāse śokam moham jarām mṛtyum atyeti² sa ātma sarvāntaraḥ ato anyad ārtam* (III. 5. 1.).

It deserves to be remembered in this connection that the Dahara Vidyā of the Chān. Up. (VIII.1.5) ascribes to the Supreme Brahman seated in the ether of the heart-lotus the august attributes of freedom from sin, old age, death, sorrow hunger and thirst, *satyakāmatva* and *satyasankalpatva*. The Brh. Up. (IV.4.22) also refers to the same Brahman seated in the heart-lotus as the all-controler and all-ruler *sarvasya vaśī sarvasyeśānah*). These two texts have been made the subject of the Kāmādyadhikaraṇa of the BS.III.3.39, in Śaṅkara's bhāṣya. All the above mentioned eight attributes have been ascribed there to the Supreme Brahman abiding in the heart.

This establishes beyond further argument that the attributes of transcending hunger and thirst, sorrow and death *for ever* are perfectly compatible with the eternal nature of Brahman in a much fuller and primacy sense than with the individual selves or the released ones. That being so, it is

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2. The use of the present tense form of the verb *atyeti* as applied to Brahman is to be construed as extending for all times : *Rūpam rūpam pratirūpo babhūva* - 'babhūva' iti 'sadeva somya idamagra āstī' itivat anādītvārthaḥ.

रूपं रूपं प्रतिरूपो बभूव-‘बभूव’ इति ‘सदेव सोम्येदमग्र आसीत्’,
इतिवत् अनादित्वार्थः ।

(M. C. II. 5). The same is the case here.

indisputable that the Supreme Brahman remains completely differentiated from the individual selves both in their state of Samsāra and release. This amply justifies Madhva's interpretation of the text *Ato anyad ārtam* with which the Kahola Brāhmaṇa also closes.

After explaining to Kahola how the Supreme Brahman transcends all the limitations of the selves and rules over mortals and immortals alike, Yājñavalkya proceeds (according to Madhva's exposition of the concluding part of the Brāhmaṇa) to outline the means by which the individual selves acquire their knowledge of Brahman and how the Supreme Lord enables the released souls to experience the full measure of their innate bliss of selfhood by manifesting it to them in a manner commensurate with their fitness, by His grace and how the grateful Muktas enjoy what the Lord is pleased to confer on them. As compared with the infinite and immeasurable bliss of Brahman, the intrinsic bliss of even the highest of the released souls is like a mere drop of the vast ocean of Bliss which is the Lord. The released ones enjoy gratefully what the Lord bestows on them, like the alms received by a beggar from the Lord—

Etam eva Ātmānam viditvā Brāhmaṇāḥ vyutthāya bhikṣācaryam caranti (*Bṛh. Up.* III. 5. 1).

This establishes the great difference that continues to exist in the released state also between the Lord and the souls.

Śaṅkara, however, construes the statement of the Upaniṣad “Having known the Ātman and having overcome the three desires for progeny, wealth and heavenly worlds, Brāhmaṇas take

to a life of mendicancy for their food (*bhikṣācaryam caranti*) as a mandate to enter the Sannyāsa āśrama.³

Madhva points out that as Sannyāsa-āśrama is intended for the unfettered pursuits of Brahmajñāna, there is no point in making it mandatory after having known the Ātman (*etam ātmānam viditvā.....brāhmaṇā bhikṣācaryam caranti*).⁴ Cases of those like Sanaka who tho' already (born) Aparokṣajñānins taking to Sannyāsa Āśrama are exceptional, pertaining to Ādhikārikajīvas. The present context is, however, general. Hence, *bhikṣācaryam caranti* need not necessarily be construed in its conventional sense and confined to non-Muktas.

Thus we see that the Kahola Brāhmaṇa necessitates the shifting of the subject matter from the mundane plane to the released state. Madhva, therefore, explains the opening statement regarding the Brāhmaṇas who have risen above the three yearnings, living upon alms (*bhikṣācaryam caranti*) as a metaphorical description of the dependence of the released souls in enjoying their limited intrinsic bliss (*Svarūpānanda*) manifested to them by the Lord's grace. The first word 'Brāhmaṇa' in this context is accordingly explained by him in the sense of a

3. *Nanu vyutthānaśṛtiḥ stutyarthā, Na vidhiḥ; Na.*

Vidhitisitavijñānena samānakartṛkatvaśravaṇāt.

(S.Brh. Up. C-III. 5-1)

ननु, व्युत्थानश्रुतिः स्तुत्यर्था, न विधिः; न ।

विधित्सितविज्ञानेन समानकर्तृकत्वश्रवणात् ॥

4. *Na hi jñānādanantaram sanyāsasya kartavyatā (M)*

न हि ज्ञानादनन्तरं संन्यासस्य कर्तव्यता ।

released soul.⁵ The figurative use of 'bhikṣā' suggests Lord's own bliss is immeasurable and inexhaustible compared to which the bliss of the released soul is like a tiny drop or a dole of alms.⁶ This is confirmed by a subsequent statement in the same Upaniṣad (IV.3.32).

Eṣo asya parama ānandaḥ. Etasyaiva ānandasya anyāni bhūtāni mātrām upajīvanti.

The concluding part *Tasmād Brāhmaṇaḥ Pāṇḍityam nirudya bālyena tiṣṭhāset.....Tena idrṣa eva syāt Ato anyad ārtam* (III.5) is construed by Madhva as follows. "Therefore, the aspirant for Brahmajñāna⁷ shall first acquire erudition in scriptural learning (*Pāṇḍityam*) and then become well-entrenched in logical reflection of Śāstrārtha (*bālyam*)⁸ and stay in it. After mature study and reflection he shall become enlightened (*muni*) and he shall then practise meditation (*maunam*). After reaching fruition of his meditation, he attains direct vision (*amaunam*)

5. *Brahma pratyāṇanāt gamanāt brāhmaṇā muktāḥ 'Aṇapaṇa' gatau iti dhātoḥ.* (Raghūttama)

ब्रह्म प्रत्यणनात् गमनात् ब्राह्मणा मुक्ताः 'अणपण' गतौ इति धातोः ।

6. *Muktā api yam bhikṣanti so atipūrṇānando bhagavān svata eva.* (M. Brh. Up. C)

मुक्ता अपि यं भिक्षन्ति सोऽतिपूर्णानन्दो भगवान् स्वत एव ।

7. *Prathamō brāhmaṇo mukto dvitīyo yogya Ucyate Aparokṣavinmuktayostu tṛtīyenobhayagrahaḥ.* (M)

प्रथमो ब्राह्मणो मुक्तो द्वितीयो योग्य उच्यते ।

अपरोक्षविन्मुक्तयोस्तु तृतीयेनोभयग्रहः ॥

8. Śaṅkara also explains *bālya* here more or less similarly. But in his BSB (III. 4.50) he construes *bālya* in the sense of boyish innocence and trust.

of the Lord.⁹ Such a one as has attained direct vision of the Lord and the one who has actually attained *release* (*Brāhmaṇaḥ*), howsoever they may live afterwards continue to depend on the grace of the Lord in experiencing their innate bliss so graciously manifested to them by the Lord who alone is the ocean of bliss.¹⁰ The concluding sentence affirms the truth that the unreleased as well as the released souls are *for ever* dependent on the Lord. *He is the one and the only Independent Being.*

Ato muktā amuktāśca na svatantrāḥ kadācana.

Svatantrastu sa evaiko bhagavān puruṣottamaḥ. (M)

अतो मुक्ता अमुक्ताश्च न स्वतंत्राः कदाचन ।

स्वतन्त्रस्तु स एवैको भगवान् पुरुषोत्तमः ॥

Such is the teaching of Kahola Brāhmaṇa.

9. *Pāṇḍityamāgamajñānam. Bālyam yuktisahitam. Maunamupāsonājam. Amaunam aparokṣajñānam. Nirvidya, Nitarām labdhvā. Vidit lābha iti dhātōḥ. Atha brāhmaṇaiḥ mukto bhavatītyarthaḥ. (M)*

पाण्डित्यमागमज्ञानम् । बाल्यं युक्तिसहितम् । मौनमुपासनाजम् ।

अमौनमपरोक्षज्ञानम् । निर्विद्य नितरां लब्ध्वा । विद्वल्लभ इति

धातोः । अथ ब्राह्मणैः मुक्तो भवतीत्यर्थः ।

10. *Sa (brāhmaṇo) mukto yena Kenāpi vartayannapi 'idrśa; eva, bhikṣuka eva, na kadācit svatanthro bhavati. (M)*

स (ब्राह्मणो) मुक्तो येन केनापि वर्तयन्नपि 'ईदृश' एव, भिक्षुक एव,

न कदाचित् स्वतन्त्रो भवति ।



GĀRGI-BRĀHMANAM (III. 6)

The purpose of this Brāhmaṇa according to Śaṅkara is to make clear how the unconditioned self is established as the only reality behind all its phenomenal appearance of elemental evolution, by going *behind* their *outer* shells of elements surrounding one another to the inner ones into which they are woven as warp and woof and by implication negate their reality one after the other, till we reach the innermost core of all the multiplicity of phenomenal appearances in the Sarvāntara - the unconditioned base and bare support of all appearances of superimposed reality.¹

This way of interpreting the message of the Gārgi Brāhmaṇa is *not only not* supported by the evidence of the presence of any such thematic or pedagogic purpose in the wording of its passages but is also quite opposed to the spirit and letter of the questions put to Yājñavalkya and the answers given by him, where the emphasis is on the *āśraya āśrayibhāva* (relation of supporter and supported) between the pairs named in an ascending order till we reach the Supreme Deity (*para-devatā*) - viz. Brahman.

1, *Prthivyādīnyākāśāntāni bhūtāni antarbahirbhāvena vyavasthitāni. Teṣāmyad bāhyamadhigamyādhigamya nirākurvan draṣṭuḥ sākṣāt sarvāntaro agauṇa ātmā sarvasamsāradharmavinirmukto darśayitavya ityārambhaḥ. (S.Brh.Up. III 6)*

पृथिव्यादीन्याकाशान्तानि भूतानि अन्तर्बहिर्भावेन व्यवस्थितानि । तेषां यद् बाह्यमाधिगम्याधिगम्य निराकुर्वन् द्रष्टुः साक्षात् सर्वान्तरो अगौणः आत्मा सर्वसंसारधर्मविनिर्मुक्तो दर्शयितव्य इत्यारम्भः ।

The relation of *aprotabhāva* predicated in the text between the Supreme Brahman and the "worlds" of Gandharvas, Candra, Sūrya, Devas, Prajāpati, etc. thro' one another hardly admits of being dismissed as a superimposed one in the end.²

We have already seen that the concept of Brahman as being present in all (*sarvāntara*) will make no sense if 'the all' should have no factual existence. Brahman is *Sarvāntara* because the 'sarvam' is also there, tho' eternally and ontologically depending on Brahman and not because there is no *sarvam* at all speak of 'The all' (*sarvam*) as pervaded both from inside and outside by Brahman:-

'Antar bahiṣca tat sarvam vyōpya Nārāyaṇas sthitaḥ'

(Mah- N. Up. XI. 6)

while everything else is woven into Brahman as warp and woof, Brahman is not woven into anything else. It is both inside and outside all finite reality while at the same time remaining other than them and untouched by their defects.

Tatstham tadvyatiriktam ca.

Niyantāram namāmahe. (Skānda II.9.15,18)

Therein lies Its inscrutable majesty.

Matsthāni sarvabhūtāni na cāham teṣvavasthitaḥ (Gitā IX.4)

Madhva, therefore interprets this Brāhmaṇa as demonstrating that the experience of the intrinsic bliss of all released

2. *Mayi sarvamidam protam sūtre mārṇagaṇā iva.*

Cf. मयि सर्वमिदं प्रोतं सूत्रे मारुणगणा इव । (Gitā VII. 7)

which enlivens the figure of speech by showing how the pearls and the string (in a pearl garland) are both real – the string holding them all together without which they will fall apart and perish.

souls depends ultimately on the Supreme Brahman's enjoyment of its own infinite bliss (*svarūpānanda*) and likewise in an ascending hierarchic order on those of their betters ending with the Supreme Brahman. The Supreme is not similarly dependent on any other. It is self-existent and self-sufficient and its bliss is infinite while that of the released souls is infinite *visma* in comparison :

Tatsukhānām param brahma muktigānām parāśrayaḥ.

Evameva ca saṁsāre bimbatvāduttarottaram.

Na parabrahmaṇaḥ kaścidāśrayaḥ svāśrayam yataḥ. (M)

तत्सुखानां परं ब्रह्म मुक्तिगानां पराश्रयः ।

एवमेव च संसारे बिम्बत्वादुत्तरोत्तरम् ।

न परब्रह्मणः कश्चिदाश्रयः स्वाश्रयं यतः ॥

In the previous Brāhmaṇa the released souls were shown to be different from the Supreme Brahman. Here it is shown that they are a hierarchy of beings with a well-defined order of Bimba-Pratibimba-bhāva (based on dependence and resemblance) running down all along the line from the summit to the base. The innate bliss of the Mukta-Caturmukhabrahmā is thus but a Pratibimba of the Lord's —so also in respect of the innate bliss of the others below him in the descending order.

Madhva clears the ground for this interpretation by first of all establishing that the word 'Devatā' used by Yājñavalkya in *Anatipraśnyām devatām atiprechasi Gārgi* refers to a sentient Being. Consistent with this the other words *Āpaḥ*, *Vāyuḥ* also have to be understood to refer to certain sentient beings and not purely insentient ones (as Śaṅkara would have it). Accordingly, Madhva explains all these terms *Āpaḥ*, *Vāyuḥ*,

Antarikṣa and Prajāpati as the Abhimānidevatās of the respective elements or *Tattvas*, in their released condition. The identities of these Abhimānidevatās are established by Madhya on the authority of a citation given by him from the *Brahmāṇḍa Purāṇa*. Starting from 'Antarikṣa' the Upaniṣad speaks of Antarikṣa-loka, Gandharvaloka, Ādityaloka, Candraloka, Nakṣatraloka, Devaloka, Indraloka, Prajāpatiloka and Brahmalo-ka. If the words Ādityaloka, Chandraloka etc. are taken in the conventional sense of 'worlds' or regions it will not be proper to speak of the lower regions as *resting on* those above them. It should be the other way about. There is also another difficulty, the text speaks of Vāyu as resting on Gandharvaloka. This will be in conflict with other texts which speak of Vāyu as holding together all the worlds (*Vāyunā hi sarve lokā nētiyante*), and that it is by Vāyu that this world and the other worlds and all the creatures are held together (*Bṛh. Up. III. 7.2*) Moreover, if the term 'loka' in these several instances is to be taken in the conventional sense of the 'worlds' there is no valid reason to *forbid* the question as to where 'Brahmaloka' itself is woven as warp and woof; for, like any other world, it should also be woven into some other. That 'loka' in Brahmalo-ka does *not* signify a 'world' or region comes out clearly from Yājñavalkya's rebuff - Don't you dare to question a Divinity which ought not to be questioned too much (III.6.1). As 'Brahma' itself happens to be a divinity, *brahmalo-ka* will have to signify some essential attribute of Brahman—such as its intrinsic bliss (*svarūpānanda*). By the same token 'loka' in the other cases also will have to be understood in the same sense. Thus the entire series of *lokas* would be referring to the respective *svarūpānanda* of the respective released souls—Āpaḥ, Vāyu, Antarikṣa, Prajāpati, Āditya,

Candra, etc. Madhva's *bhāṣya* helps us to understand how the term 'loka' comes to signify intrinsic bliss (of the released soul). This word has its esoteric etymology in 'lu-ka' = *loka*. The innate bliss of released souls comes to be experienced in full only after they have left behind (*lu*) their state of bondage. Hence it is called 'lo-ka.'

*Samsārāt luptānām Muktānām kāni sukhāni lokāḥ*³

As the words Āpaḥ, Vāyu, Antarikṣa and others have all been shown to be taken in the uniform sense of divinities presiding over the elements and *tattvas*, the whole discourse can be seen to be concerned with the inter-relation of *Bimbapratibimbabhāva* or *Āśrayāśrayibhāva* that exists among the *Mukta-jīvas* and their experience of their intrinsic bliss—all of them in the last analysis being related to the unlimited bliss of the Supreme Lord of which theirs is but a drop as it were (*Vide Brh.Up. IV.3.32*).

Śaṅkara understands the question 'On what then are the worlds of Brahmā woven like warp and woof' as referring to the world of Hiraṇyagarbha constituted of the elements of the cosmic egg (*Brahmalokā nāma aṇḍārambhakāni bhūtāni*). This does not warrant the reprimand from Yājñavalkya – 'Don't you dare to question what ought not to be questioned over much'. For like any other world in finite reality the world of Hiraṇyagarbha too will have to admit of some higher support or base.

3. 'Līnam sukham 'ka' ityuktam 'kam' nāma kṣīyate atra yat' (M)

“लीनं सुखं 'क' इत्युक्तं 'कं' नाम क्षीयतेऽत्र यत्” (M)

The happiness which endures in the state of bondage is *kam* (in the neuter) and the innate bliss of selfhood which has been dormant and lying obscured in bondage and becomes fully manifested in released is *kaḥ* (in the masculine). The plural "lokāḥ" would signify the innumerable shades of *Svarūpasukha*.

The question can, therefore, be disallowed and ruled out only if it goes out of bounds and seeks *to probe the source of an ultimate reality*. As Śaṅkara does *not* understand Brahmaloka in any such ultimate sense, there is no reason to stop the question from being asked. This shows that Madhva is *right* in construing 'Brahma' in the sense of the Supreme Being and Brahmaloka to mean the intrinsic infinite bliss of the Supreme Lord.

Sensing this difficulty Raṅgarāmānuja who also like Śaṅkara identifies Brahmaloka with Avyākṛtākāśa offers an explanation that though Gārgī's question about Brahmaloka is *not* about the highest Brahman or *Para-devatā* but only about Avyākṛtākāśa and, therefore, quite admissible, yet Yājñavalkya hastens to forestall Gārgī's asking a further question about the source of the Supreme Reality of Para Brahman (*Paradevatā*) also, by forbidding the question about the source of Avyākṛtākāśa itself—by way of abundant caution and commendable foresight.

Without flying at a tangent, Madhva comes direct to the point and hits the nail on the head. Gārgī's audacity in presuming to raise a similar question as to the source on which the Supreme Divinity itself depends for support (*otaśca protaśca*) is rightly snubbed.

Thus, we come to the final conclusion that the Supreme Brahman is the Ultimate source and support (*āśraya*) of all Mukta-Jivas in the enjoyment of their respective innate bliss. This dependence holds among the various cadres of Mukta Jivas, in keeping with their hierarchic inter-relation to one another which culminates in the one Supreme Lord : *who is not woven as warp and woof in any other reality*.

ANTARYĀMI-BRĀHMAṆAM (III. 7. 1-23)

The Antaryāmi Brāhmaṇa contains a vivid and spectacular elucidation of all that has been said till now about the Lord's being the Cosmic Controller (*antaryāmi*) and His *difference* from all the individual selves. This discourse runs to twenty paragraphs covering the whole range of the Adhyātmic, Adhidaiva, Adhibūta and Adhiyajña domains.

By bringing the concept of the Lord's Antaryāmitva to bear upon *every cross-section* of the material universe *and the world of sentient beings alike*, the Upaniṣad deals a death-blow to both the Sāṅkhya metaphysics which banishes the Supreme Being from its purview and makes the Jaḍa Prakṛti independent in its place and the Advaita theory of the identity of Jīva and Brahman.

At the outset, the Brāhmaṇa devotes special attention to the place of honor which belongs to Vāyu or Mukhya Prāṇa in the world-order, as its controlling thread (*sūtra*).¹ We have seen the pre-eminence given to Vāyu in some of the earlier contexts in this Upaniṣad (and elsewhere). Here, Mukhya Prāṇa is called the 'connecting thread' which sustains the entire psychophysical life of beings. Without him the cosmic order will come to a standstill. He serves as a foil to the incomparable greatness of the Supreme which is the inner controller

1. *Sūtam Jagadidam yasmin sūtram vāyurasau smṛtaḥ.*

(*M. Brh. Up. C*)

सूतं जगदिदं यस्मिन् सूत्रं वायुरसौ स्मृतः ।

of the Cosmic Sūtra as well. ² No wonder, the Upaniṣad says 'He who knows the greatness of *both of them*, knows Brahman, knows the Gods, the Vedas, the worlds, the Ātman and everything, commensurate with his ability'. Knowledge of *these two great beings* makes one perfect (*pūrṇa*) and, therefore, a *Brahmavid*. It makes him know the worlds as they should be known *in the manner described (iti)* - viz. as the creation of the Supreme and controlled by It and as being supported by the Sūtrātma-Prāṇa (*Vāyu*).³ It makes him know the Gods as they should be known, viz. as owing their divinity to them (i.e. to Vāyū and the Supreme Brahman. It makes him a true knower of Vedic wisdom that the Sūtrātma Prāṇa and the Antaryāmi Brahman rule the Universe. It makes him understand how all beings are supported by Vāyu and are controlled from within by the Lord (*bhūta-vid*). He becomes an *Ātmavid* by knowing the Lord to be nearer and dearer to him than his own self, because it is by reason of the Lord's presence in him and by His will that one's own self

2. *Tam cāpi yamayedyaśmānantaryāmi hariḥ smṛtaḥ. (M)*

तं चापि यमयेद्यस्मादन्तर्यामी हरिः स्मृतः ।

Tasyoiva sūtrasya niyantāram vidyāt. (S)

तस्यैव सूत्रस्य नियन्तारं विद्यात् ।

3. *Yo vai tatsūtram vidyāt, tam cāntaryāmiṇam iti, sa brahma vid sa lokavid sa devavid sa bhūta-vid sa Ākāśavid sa sarva-vid.*

(*Brh. Up. III. 7. 1*)

यो वै तत्सूत्रं विद्यात्, तं चान्तर्यामिणं इति, स ब्रह्मविद् स लोकविद् स देवविद् स वेदविद् स भूतविद् स आकाशविद् स सर्वविद् ॥

comes to be nearest and dearest to oneself. Such a one knows what is worth-knowing (*sarvavid*).⁴

The epithet 'Antaryāmi' given to the Supreme Brahman demolishes the foundations of the doctrine of identity of Ātman (the individual self) and Brahman. The concept of the Cosmic Antaryāmi (*Viśvāntaryāmi*) may be said to epitomize the substance of Upaniṣadic philosophy'.

The word 'Antaryāmi' denotes one who controls everything else from within, - without depending on any source external to Himself.⁵

4. *Brahmavitpūrṇavijñānāt lokānām kartṛvedanāt.*
Lokavid, devaviccāsau devānām devavedanāt.
Vedārthavedanāccaiva vedavid bhūtavittathā.
Tanniyantṛtvaparijñānāt ātmaviccātmavedanāt.
Sarvavit sarvasārajño yo veda puruṣottamam. (M)

ब्रह्मवित्पूर्णविज्ञानात् लोकानां कर्तृवेदनात् ।

लोकविद्, देवविच्चासौ देवानां देववेदनात् ।

वेदार्थवेदनाच्चैव वेदविद् भूतवित्तथा ।

तन्नियन्तृत्वपरिज्ञानात् आत्मविच्चात्मवेदनात् ।

सर्ववित् सर्वसारज्ञो यो वेद पुरुषोत्तमम् ॥

Puruṣaśabdo atrādhikāriparaḥ, cetanaparaśca. Tathāca
adhikāryuttamam sūtram, cetanottamam viṣṇumityarthah.

(Raghu.)

पुरुषशब्दोऽत्राधिकारिपरः, चेतनपरश्च । तथा च अधिकार्युत्तमं सूत्रं,
 चेतनोत्तमं विष्णुमित्यर्थः ।

5. *Svatantraḥ san niyantā cāsāvantaryāmi tataḥ smṛtaḥ. (M)*

स्वतन्त्रः सन् नियन्ता चासावन्तर्यामी ततः स्मृतः ।

'Antareva yāmi' ityantaryāmi. Antareva ityasya tātparyam
 'svatantra' iti. Yāmitiyasyārtho niyantā iti. (Raghu.)

'अन्तरेव यामी' इत्यन्तर्यामी । अन्तरेव इत्यस्य तात्पर्यं 'स्वतन्त्र'
 इति । यामीत्यस्यार्थो नियन्ता इति ।

Only an independent Being (Svatantra) can have the power
 to enter into another being to control it from within.

Such control is not restricted to the world of Insentients. It applies with equal force to the domain of sentient reals also, to which category the individual souls belong.

Madhva makes it clear, at the outset, that the earth, air, waters, sky, sun, moon, light, speech, eye, skin and other things in which the Antaryāmi is said to dwell and whom they *know not* and whose 'body' they are,⁶ are not the inanimate principles of those names but their presiding deities (i.e. sentient beings). Quoting from *Mahāmīmāṃsā*, he gives their separate identities, in his *Bhāṣya*.⁷ It would be evident from the series of statements made in this Brāhmaṇa such as 'whom the earth does not *know*, whom the waters do not *know*, whom the light does not *know*, whom the understanding does not *know*, that such denials would be meaningful only if they are made to refer to sentient beings.⁸ As Madhva says-the fact that all organic life in the cosmos is controlled by the Antaryāmi from within should suffice to establish that all inorganic life too is similarly under its control, without requiring a separate mention in the text to that effect :

6. They are figuratively termed 'body' of the Antaryāmin on account of their complete dependence on him.

Prthivyādyā devatāstu dehavat tadvaśutvataḥ.

Śārīramiti cocyante.

(*M. Brh. Up. C. III. 7*)

पृथिव्याद्या देवतास्तु देहवत् तद्वशत्वतः ।

..... शरीरमिति चोच्यन्ते ।

7. Such as Garuḍa, Hara, Sarasvatī, Durgā, Śrī, Varuṇa, Hiranyagarbha. For etymological derivation and other details see *M.'s Bhāṣya* and the gloss of Raghūttama.

8. *Prthivyādidevatā mahābhāgāḥ. Yamantaryāmiṇam Prthivīdevatā na veda, mayyanyah kaścīdastīti.* (*Śaṅkara*)

पृथिव्यादिदेवता महाभागाः । यमन्तर्यामिणं पृथिवीदेवता न वेद,

मय्यन्यः कश्चिदस्तीति ।

Jivānām niyame ajivam klmuvācyam iti Śrutih Pṛthak tanniyamanam naiṣā vakti siddhyatyatas svataḥ.

Śaṅkara too admits clearly that the words Pṛthivī, Āpaḥ Vāyu, Agni, Tejas, Tamas, etc. used in this context stand for the respective presiding divinities of the elements, tho' he has not spelt out their names or identities, as Madhva has done.

Śaṅkara's theory of the identity of Ātman (individual self) and Brahman vanishes into thin air when confronted with Yājñavalkya's momentous declaration: *Ya ātmani tiṣṭhan ātmānam antaro yamayati eṣa te ātmā Antaryāmi amṛtaḥ* in the Mādhyandina recension of this Upaniṣad (Śatapatha Br. XIV 6. 7. 30) whose counterpart in the Kāṇva recension is worded—*Yo vijñāne tiṣṭhan vijñānam antaro yamayati eṣa te ātmā Antaryāmi amṛtaḥ* (Bṛh. Up. III. 7. 22)

Śaṅkara himself agrees in his commentary on B.S.i.2.20 which is based on these two texts that the terms Vijñāna and Ātman are synonymous. Discussing these texts, the Sūtrakāra also categorically asserts that 'The Kāṇvas and the Mādhyandinas pronounce the individual soul to be different from Brahman'. In his usual way, Śaṅkara, while conceding the verdict of the Sūtrakāra, puts up a parenthetical explanation that this difference is all due to Avidyā and the interposition of Upādhis, and 'is not the real truth of the matter':

Atrocitate:— avidyā pratyupasthāpitckāryakaraṇopādhinimitto ayam Śārīrāntaryāmiṇoḥ bhedavyapadeśaḥ. Na pāramārthikah.

अत्रोच्यते— अविद्या प्रत्युपस्थापितकार्यकरणोपाधिनिमित्तोऽयं शरीरान्त-
र्यामिणोः भेदव्यपदेशः । न पारमार्थिकः ।

We are not bound to accept Śaṅkara's *reservation* against the express statement of the Śruti and the Sūtra on the point.

Finally, Śaṅkara presses his point of the identity of Ātman and Brahman on the basis of the concluding passage of Yājñavalkya : *Nānyo atosti draṣṭā nānyo atosti vijñātā eṣa te ātmā Antaryāmi amṛtaḥ.*

He argues that as the Śruti declares that there is no other perceiver or thinker than the Antaryāmi and as the Ātman is given in our experience as the unseen perceiver, unthought thinker and so on, the two must be deemed to be identical. In putting forward such an argument Śaṅkara seems to conveniently overlook Yājñavalkya's instruction to Maitreyi that the Ātman should be perceived, heard reflected upon and meditated upon (*Brh. Up. II. 4.5. and IV. 5.6.*) That certainly implies that 'Ātman' is accessible to intuitive perception, śravaṇa, manana dhyāna. The Ātman cannot, therefore, be treated as utterly beyond darśana, śravaṇa, manana, etc. That being so and as the individual self is 'ārta' (subject to suffering, as stated by Yājñavalkya himself) it cannot possibly be an independent perceiver, thinker or knower, in the last analysis. Yājñavalkya's declaration then, that 'there is no unseen perceiver, no unthought thinker other than the Antaryāmi', (*nānyo ato asti draṣṭā*) will have to be construed in the sense that the Antaryāmi is the only independent unthought thinker, unseen perceiver and unknown knower. The individual selves, by implication, are dependent on the Antaryāmi for their powers of perceiving, thinking, knowing and acting.

AKṢARA—BRĀHMANAM (III.8.1-12)

The dependence on the Supreme Antaryāmi of all Cosmic principles (*tattvas*) and their presiding divinities, in their hierarchic relationship to one another, ending with Sūtrātma-Prāṇa, for their subsistence and functioning and the dependence of the Sūtrātma-Prāṇa himself on the supreme antaryāmi have been spelt out in the Gārgī Brāhmaṇa (III. 6). A similar pronouncement on the dependence of Mūla-Prakṛti and Avyākṛta-Ākāśa (space) – the womb of all creation and their presiding divinity – viz. Śrītattva or Cit-Prakṛti is now called for, to place in the highest relief the unqualified transcendence of the Supreme Antaryāmin, described as *Vivataṁ Paramam*.¹ (*Mah. N. Up. XI. 2*)

Such a pronouncement is, therefore, made in the present “Akṣara—Brāhmaṇa”. The term Akṣara means ‘imperishable’. The Supreme Brahman is “A-kṣara” *par excellence* as it is not subject to any of the four kinds of extinction – viz. impermanence, loss of body in Pralaya, liability to suffering and limitations of space, time, and by attributes.²

1. *This absolute transcendence of the Supreme Brahman has been described by the significant expression ‘adhyupadeśa’ in BS. 1. 3. 8. Madhva’s interpretation of this term gives us a new insight into its metaphysical significance. See my BSPC. Vol. I. pp. 215-217.*

2. *Anityatvam dehaḥāniḥ duḥkhaḥprāptirapūrṇatā.
Nāśaścaturvidhaḥ proktaḥ tadabhāvo hareḥ sadā.*

अनित्यत्वं देहहानिः दुःखप्राप्तिरपूर्णता ।

नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

(*M. GT. II. 17.*)

Cit-Prakṛti, ranking next to the Supreme Brahman is the only dependent real which is eternally untouched by suffering (*duḥkha-anuprāṣā*) and, therefore, ever-free from transmigration (*nityamuktā*). She is not, therefore, subject to bodily extinction (*dehānāśa*) at any time,³ while the Supreme Being is unlimited by space, time and in attributes.⁴ Śrītattva enjoys parity of status with the Lord only in respect of pervasion in time and space. For this reason she has been called 'Sama-nā' in the Brahmasūtra (IV. 2. 7⁵)

The Muṇḍakopaniṣad (II. 1. 2) speaks of three distinct 'Akṣaras' viz. Jaḍa Prakṛti, Cetana Prakṛti and the Supreme Brahman. Cetana prakṛti, is the middle akṣara and the Supreme Brahman the highest (*parama-akṣara*). The concept of triple akṣaras (*akṣaratrayam*) is implicit in the description

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3. *Deśataḥ kālataścaiva guṇataśca tridhā tatih.
sā samastā harereva.*
देशतः कालतश्चैव गुणतश्च त्रिधा ततिः ।
सा समस्ता हरेरेव ॥

(Madhva GT. II 17)

4. *Deśataḥ kālataścaivāvasthātaḥ svato anyataḥ.
aviluptāvabodhātmā.*
देशतः कालतश्चैवावस्थातः स्वतोऽन्यतः ।
अविलुप्तावबोधात्मा ॥

(Bhāg. III. 7. 5)

5. For the etymological explanation of this term and other details see my BSPC, Vol. III, pp. 665.

of the Supreme Brahman as *Akṣarāt parataḥ paraḥ*⁶ (*Mund. Up. II. 1. 2*)

As Cit Prakṛti or Śrītattva is the presiding divinity of space it is permissible to refer to it by the same term of 'Ākāśa' in conformity with the principle of interpretation *Abhimānyabhimanyamānayoḥ aikya-vyapadeśaḥ*. There is thus no difficulty in Madhva's referring the question raised by Gārgī 'in what is Ākāśa woven as warp and woof' (*III. 8. 7*) as an inquiry into the source and support of Cit Prakṛti itself, which occupies a position immediately above *sūtrātma prāṇa* and below the Supreme Brahman.

The emphasis laid on the words *Ākāśa eva tad otam ca protam ca* in Yājñavalkya's reply to Gārgī's question, over again in *III. 8. 7* before proceeding to answer her other question as to where the Ākāśa itself is rooted, is evidently intended to stress the special status which belongs to Ākāśa (Cit-Prakṛti) in its own rights.⁷ We cannot, therefore, dismiss the repetition, with Śaṅkara, as signifying *nothing special*.⁸

6. *Tryakṣarābhīdhānāt akṣarātparataḥ para ityapi pūrvokta-syaiva viśeṣaṇāt.*

अक्षरामिधानात् अक्षरात्परतः पर इत्यपि पूर्वोक्तस्यैव विशेषणात् ।

(*M. BSB. I. 2. 22*)

For further details, see my *BSPC. Vol. I. pp. 181-184.*

7. *Punaḥ praśṇaḥ sarvādhārā prakṛtirityanupacaritatvenāva-dhāraṇārtham. 'Ākāśa eva' ityavadhāraṇāt.*

पुनः प्रश्नः सर्वाधारा प्रकृतिरित्यनुपचरितत्वेनावधारणार्थम् । 'आकाश एव' इत्यवधारणात् ।

(*III. 8. 7*) (*M*)

8. *Uktasyaivāvadhāraṇārtham punarucyate, na kiñcidapūrvamarthāntaramucyate.*

उक्तस्यैवावधारणार्थं पुनरुच्यते, न किञ्चिदपूर्वमर्थान्तरमुच्यते ।

(*S. Brh. Up. C.*)

The answer given to Gārgī's question about 'Ākāśa' (Cit Prakṛti) is that it is woven as warp and woof in the Supreme Akṣara. The knowers of Brahman describe it with great warmth (*Brāhmaṇā abhivadanti*)⁹ as the Being endowed with negative as well as positive attributes of transcendental character. The ascription of some of the negative attributes like "being neither gross nor subtle or being without mind or radiance" is to be understood in the sense that Brahman's attributes are all of them of transempirical character. This is supported by texts which describe Brahman as 'na Prajñam, as aprajñam. (*Māṇḍ. Up.*) *Prajñānām Brahma*' (*Ait. Up.*)

This section of the Brh. Up. (III.8.8) has been introduced by Madhva as the *viśayavākya* of the B.S. *Anyabhāvavyāvṛtteśca* (i. 3. 12). The meaning of the Sūtra, according to Madhva, is that it is in keeping with the unfathomable majesty of the Divine personality that it can accomodate within itself mutually contradictory attributes or properties of a purely transcendental nature, whether positive or negative, like the ones mentioned here, which are not found to exist in one and the same subject in the empirical world. Such coexistence of even contradictory attributes of a purely transempirical nature is the essence of the mystery of Divine Nature.¹⁰

9. This phrase upsets Śaṅkara's description of Brahman as *śabda-avācyam*.

10. *Avirodhena govinde santyasthūlādikāni ca.*

..... tāni līṅgāni tadanyatra na santyapi.

अविरोधेन गोविन्दे सन्त्यस्थूलादिकानि च ।

..... तानि लिंगानि तदन्यत्र न सन्त्यपि ॥

(*M. AV. 1. 3. 12*)

Descriptions of Brahman like 'It is not red, not adhesive ...' deny material attributes to it. Others like 'not shadow signify that it is not touched by the shadow of ignorance or that it is so all-pervasive that it casts no shadow. 'Having no darkness' (*atamaḥ*), means that it is not open to obscuration by any other power. 'Neither air nor sky' means it is unattached. 'Without taste (*arasam*), smell (*agandham*) ...' mean it has no material body composed of the five elements.¹¹ 'Without measure' (*amātram*) means there are

10.continued)

'Viruddhairlukṣaṇairyutam' ityanena etadabhipretam tānya-sthūlatvādikāni aṇutvamahatvādikāni līṅgāni tasmād Brahmano anyatra sahāsantyapi Govinde avirodhenaiva sahaiveti yāvat, santi iti. Na punaḥ virodhamabhyupetya-ekatrāvasthānamucyate, yena vyāghātaḥ syāditi.

‘विरुद्धैर्लक्षणैर्युतम्’ इत्यनेन एतदभिप्रेतम् तान्यस्थूलत्वादिकानि अणुत्व-महत्वादिकानि लिंगानि तस्माद् ब्रह्मणोऽन्यत्र सहासन्त्यपि गोविन्देऽ-विरोधेनैव, सहैवेति यावत्, सन्ति इति । न पुनः विरोधमभ्युपेत्य एकत्रावस्थानमुच्यते, येन व्याघातः स्यादिति ॥

(NS. 1. 3. 12)

11. *Ekaprakaraṇagatānāmapi asthūlatvādipadānām prākṛtasth-
aulyādinīṣedhaparatvam, 'atamo avāyvanākāśam' ityādīnām
sarvātmanā tama ādinīṣedhaparatvam iti vyākhyānam katha-
mityata āha- 'aduḥkhamasukham samam' 'Na prajñam
nāprajñam' ityādi ca.*

एकप्रकरणगतानामपि अस्थूलत्वादिपदानां प्राकृतस्थौल्यादिनिषेधपरत्वं,
अतमोऽवायवनाकाशम्’ इत्यादीनां सर्वात्मना तम आदिनिषेधपरत्वं
इति व्याख्यानं कथमित्यत आह— ‘अदुःखमसुखं समम्’ ‘न प्रज्ञं
नाप्रज्ञम्’ इत्यादि च ।

(Raghūttama Brh. Up. gloss)

of internal distinctions of parts (*svaprabhede*) within its being. 'Having neither a within nor a without' (*anantaram bahyam*) signifies that there is nothing but its own self which can be said to abide in it or outside its being; in other words, that it is that which abides inside and outside everything. (*Sarvāpekṣaḥ sūyam eva antaram bahyam ca*). 'It does not eat anything' signifies that Brahman does not have to depend on any others for its subsistence as all other beings depend on it for their life and functioning. (III. 8. 8).

The positive attributes of Akṣara-Brahman are then described in terms of *effortless* cosmic control¹² of heaven and earth, time and its divisions, the planets and stars and their presiding divinities, the regulated flow of mighty rivers in various directions (III. 8. 9.)

At its behest the gods are pleased with the oblations offered to them in sacrifices and the beneficiaries of sacrificial fees and gifts (*dakṣiṇē*) praise their patrons. Hence only such

12. *Etasya vā akṣarasya praśāsane gārgi sūryācandīcmanasau vidhrtau tiṣṭhata, etasya vā akṣarasya praśāsane dyāvā-prthivyau vidhṛte tiṣṭhata, nimeṣā muhūrtā ahorātrāṇyarthamāsa māsa itavah samvatsaro, prācyā avyā nadyaḥ syandante, dadato manuṣyāḥ praśasanti yajamānam, devā dāvim pitaro vāyattāḥ.*

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने द्यावापृथिव्यौ विधृते तिष्ठत, निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा, प्राच्या अव्या नद्यः स्यन्दन्ते, ददतो मनुष्याः प्रशसन्ति यजमानं, देवा दर्वी पितरो न्वा-
यताः ।

works as are performed with right understanding of the Akṣara-Brahman's greatness are conducive to the lasting rewards of Mokṣa. Acts performed without such knowledge yield no more than temporary benefits in the ceaseless cycle of rebirth (II.2.1 9-10).

Yājñavalkya's recital of the transcendental attributes of Brahman concludes with the words "It is the unseen perceiver of all, the unheard hearer of all, the unknown knower of all. There is no other but the Akṣara that perceives, no other but it that hears, thinks or knows". (III. 8. 11).

These are to be interpreted in the same manner as the earlier description of the Antaryāmi-Brahman in III. 7. 23 that the Supreme Brahman is the only independent principle that knows, thinks and understands by its own intrinsic power, while all other sentient beings owe their power to know or understand to the One Supreme Reality whom they can never know or understand *in all the fulness of its nature and attributes*. All finite reality including the Sūtrātma-Prāṇa and the Cit-Prakṛti (Ākāśa) is, therefore, rooted in the Akṣara Brahman and is woven into it like warp and woof.

ŚĀKALYA-BRĀHMANAM (III. 9. 1-28)

Śaṅkara holds that as the earlier Brāhmaṇa had dealt with the Antaryāmi's controlling the Cosmic order through the Sūtrātma Vāyu in his Vyaṣṭi and Samaṣṭi aspects, the present one goes into the ramifications of the network of presiding deities connected with the various phases of cosmic development.¹

However, the purpose of philosophical inquiry according to Śaṅkara is the affirmation of the one unconditioned self (Ātman) revealed in immediate experience as self-shining,² Such affirmation can best be achieved by the forthright denial of Pāramārthika reality to the entire cosmic order. It would thus be quite out of place to enter into any elaborate description of the ramifications of the subject of presiding divinities of the cosmic order, their reduction in numbers and their subsumption till

1. *Tasya ca brahmaṇo vyākṛtaviṣayasūtrabhedeṣu niyanṛtvamuktam. Tasyaiva brahmaṇaḥ sākṣādaparokṣatve niyantavya-devatābhedaśaṅkocavikāśadvāreṇādhigantavye iti tadartham śākalyabrāhmaṇamārabhyate.*

तस्य च ब्रह्मणो व्याकृतविषयसूत्रभेदेषु नियन्तृत्वमुक्तम् । तस्यैव ब्रह्मणः साक्षादपरोक्षत्वे नियन्तव्यदेवताभेदसंकोचविकासद्वारेणाधिगन्तव्ये इति तदर्थं शाकल्यब्राह्मणमारभ्यते ।

(S. Brh. Up. C. III. 9. 1)

2. *Tasya ca (ātmanah) nirupādhisvarūpasya kriyākāravinirmuktasābhāvasyādhigamāt vimucyate. Ātmaśabdena pratyagātmā ucyate, tatratmaśabdasya prasiddhatvāt.*

तस्य च (आत्मनः) निरुपाधिस्वरूपस्य क्रियाकारकविनिर्मुक्तस्वभावस्याधिगमात्, विमुच्यते । आत्मशब्देन प्रत्यगात्मा उच्यते, तत्रात्मशब्दस्य प्रसिद्धत्वात् ।

(S. Brh. Up. C. III.. 4. 1)

their multiplicity is subordinated to the One supreme power controlling all.

The concept of 'Antaryāmin' can have no place in a monistic philosophy where there is no real world to be ruled and controlled. It would be a misuse of language to talk in all seriousness of 'Niyamana' of a passing show of superimposition called the cosmos.

There is contextual consistency in the way Madhva explains the subject matter of this Brāhmaṇa. Starting with the number of divinities given in the Nivid as 33,000, Yājñavalkya gradually reduces their number by a process of subsumption to smaller units until finally all are brought under the direct control of One Svatantra Brahman, immanent in all and holding them in a graded system of unity in diversity.

The divinities in the lower rung of the hierarchy are the retinue of those above them and set off their greatness by having their own greatness included in that of their higher-ups.

Mahimāna evaiṣām ete trayastrimśatreva devā iti (Brh. Up.)

Ye ye avarās tetu pareṣām mahimātmakāḥ (M. Brh. Up. C.)

The expression 'Mahimānaḥ' in the text referring to the numerous divinities is construed by Madhva to mean that the greatness of each larger group is fully contained within (*mitam*) that of the smaller group above it and is included in it.³

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3. The term mahi (in mahimānaḥ) denotes greatness or glory in the Vedic language (RV. 1. 62. 2. i. 157. 22.) The root mā has the sense of 'to be contained in' or 'limited within' vide:
Tanau mamustatra na kaiṭabhadviṣaḥ

तनौ ममुस्तत्र न कैटभद्विषः ।

Tapodhanādhyāgamasambhavā mudāḥ

तपोधनाभ्यागमसम्भवा मुदः ।

(Māgha i)

The number of divinities is thus progressively reduced by re-grouping from 33 to 6, 3, 2, 1½ (*adhyardha*) and finally to the One independent Brahman.

The 33 are Indra, Prajāpati, the eight Vasus, twelve Ādityas and eleven Rudras. The Rudras are the divinities of the eleven sense organs and the Ādityas are deities of the twelve months. Then come the group of six deities which is subsumed in a group of three (Garuḍa, Vāyu and Maheśvara which includes their spouses too). The two divinities are Anna and Prāṇa, meaning Śraddhā and Vāyu. The 'Adhyardha' is Mukhya prāṇa. For, in him the six qualified *Jñāna*, *Vijñāna*, *aiśvarya*, *Vīrya*, *Śrī* and *Yaśas* are most highly developed⁴ - as compared with those of the lesser divinities. He is for this reason referred to as *Eka iva* (only one as it were) because, tho' numerically one he is always in the company of the Lord. Yet he is not 'two' because he is the best beloved of the Lord⁵ - next to Śrītattva.

Finally, we come to the One Supreme Lord (*eko devaḥ*) who has none comparable to him.⁶ He is 'Prāṇa' the

4. *Nityamādhikyena rddhā guṇā yasyetyadhyardhaḥ.*

नित्यमाधिक्येन ऋद्धा गुणा यस्येत्यध्यर्धः ।

5. *Na caikatvam bhaved vāyostadviśiṣṭo yato hariḥ.*

Na ca dvitīyatā tasmin prītirabhyadhikā hareḥ.

न चैकत्वं भवेद् वायोस्तद्विशिष्टो यतो हरिः ।

न च द्वितीयता तस्मिन् प्रीतिरभ्यधिका हरेः ।

6. '*Eka*' ityucyate nityam yasmān nānyas tathāvidhaḥ.

'एक' इत्युच्यते नित्यं यस्मान्नान्यः तथाविधः ।

blissful.⁷ He is 'Brahman' endowed with infinite attributes. He is 'tyat' who remains the same in his undiminished glory for all time, without change or modification.⁸

After answering two more questions of Śākalya about the eight abodes (*āyatana*), the eight worlds (*lokāḥ*) divinities and their 'Puruṣas', Yājñavalkya offers a friendly advice to Śākalya not to persist in putting him further questions to test his knowledge in Brahmodya. Sensing Śākalya's defiant mood, he puts him a searching question about the highest Puruṣa of the Upāniṣads (*aupaniṣadaḥ puruṣaḥ*) who passes out with His internal Forms present in those eight abodes, worlds, deities and Puruṣa, by uniting Himself by His own power with His own external Forms ruling over those abodes, worlds, deities and Puruṣas and transcends them all.⁹

7. 'Ne'tyānanda uddiṣṭa āsamantāt Prakṛṣṭataḥ
Prāṇo hi bhagavān viṣṇuḥ

‘ने’ त्यावानन्द उद्दिष्ट आ समन्तात् प्रकृष्टतः ।
प्राणो हि भगवान् विष्णुः ॥

(ibid)

8. Tathātvena yato nityamavikāreṇa yāti hi
'Tyat' ityuktastato viṣṇuḥ sarvadeveśvareśvaraḥ.

तथात्वेन यतो नित्यमविकारेण याति हि ।
‘त्यत्’ इत्युक्तस्ततो विष्णुः सर्वदेवेश्वरेश्वरः ।

(M)

9. 'Tam tvaupaniṣadam puruṣam prcchāmi yaḥ tān
puruṣānniruhya pratyuhya atyakrāmat'

‘तं त्वौपनिषदं पुरुषं पृच्छामि यः तान्
पुरुषान्निरुह्य प्रत्युह्य अत्यक्रामत्’ ।

(Brh. Up. III. 9. 26)

He also utters an imprecation that if Śākalya fails to answer his question fully, his head will fall off. As Śākalya is unable to answer, his head falls off. Turning to the stunned assembly of Brahmvādins, Yājñavalkya puts it another question about the great mystery of how the Jivātman comes back to life on earth after he has been struck down by death, root and branch like a tree.¹⁰

According to Śaṅkara, the opening half of the verse:

Yathā vṛkṣo vanaspatiḥ tathāiva puruṣo amṛṣā

यथा वृक्षो वनस्पतिः तथैव पुरुषोऽमृषा

(III. 9. 28)

makes a simple statement of comparison that the human being (*Puruṣaḥ*) is like a mighty tree (*vanaspati*). Such a construction makes the use of the other word 'Vanaspati' placed in apposition with 'Vṛkṣaḥ' tautologous, as the two words have the same meaning. It serves no purpose to hold with Śaṅkara that 'Vanaspati' is adjectivally used to qualify 'Vṛkṣaḥ' to denote a 'mighty tree'. But such an adjective has no special bearing on the point of comparison in the second quarter of the verse between the human being and the tree. Moreover, the predication made in the second quarter that the human being (*Puruṣa*) is not unreal (*amṛṣā*) leaves no room for doubt that the point of the comparison lies in establishing the continued and permanent existence of the human being, as otherwise it would be a truism to say that a tree and a human being are both real

10. *Yatsamūlamāvṛheyuḥ vṛkṣam na punarābhavet.*

Martyaḥ svin mṛtyunā vṛkṣaḥ kasmān mūlāt prarohati?

यत्समूलमावृहेयुः वृक्षं न पुनराभवेत् ।

मर्त्यः स्विन्मृत्युना वृक्कणः कस्मान्मूलात् प्ररोहति ?

(III. 9. 28)

(*amṛṣā*). It follows then that Yājñavalkya is driving home the point that the self of man is not subject to birth and death which pertain to the body, though birth and death of the body are not figments of the imagination but real facts affecting the earthly career of the souls.

From this starting point, we advance to the conclusion that as the bodily connections of the individual which are the root of his rebirth are completely cut off in the state of Mahāpralaya and as he himself is not an independent being who can initiate a fresh body for himself, by his own power, the source of his resuming his earthly life again must be sought in the One Independent Supreme Being which alone can invest him with such rebirth by its own unlimited power, while Itself remaining unborn in principle tho' assuming many appropriate Forms of its own in regard to the various Abhimānidevatās connected with the evolution of the cosmos and the bodies in which the transmigrating individuals are to take their rebirth.

It is thus the Supreme Brahman which is the answer to the question about *the root from which mortal man rejuvenates himself after Mahāpralaya.*

Martyaḥ Svinmṛtyunā vṛkṇaḥ kasmānmūlāt prarohati ?

मर्त्यः खिन्मृत्युना वृक्णः कस्मान्मूलात् प्ररोहति ?

It is the Supreme Being which is accordingly described as :

Jāta eva na jāyate ko nvenam janayet punaḥ ?

जात एव न जायते कोन्वेनं जनयेत् पुनः ?

(III.9.28)

“Tho' unborn He is born, for who else can generate Him ?”

Madhva's commentary focusses attention on these important facts by placing the opening verse -

Yathā vṛkṣo vanaspatih; tathāiva puruṣo amṛṣā.

यथा वृक्षो वनस्पतिः; तथैव पुरुषोऽमृषा ।

which institutes a comparison between the human being and a tree, in a better perspective, in the light of recognised principles of grammar and syntax, instead of leaving us with a tautology: *Vṛkṣo vanaspatih*.

He reads the nominative 'vanaspatih, in the *locative* and supplies the ellipsis in the predication by adding a connecting link of "iti" to be read before the predicate amṛṣā and supplying a corresponding *iti* after "Puruṣa" to balance the two propositions :

Yathā vanaspatāu vṛkṣa iti (ayam śabdah) amṛṣā

Tathāiva puruṣe puruṣa iti (ayam śabdah) amṛṣā

यथा वनस्पतौ वृक्ष इति (अयं शब्दः) अमृषा ।

तथैव पुरुषे पुरुष इति (अयं शब्दः) अमृषा ।

"Just as the term vṛkṣa used with reference to a mighty tree (vanaspati) is true to its name, similarly the term Puruṣa applied to a Puruṣa is true to its meaning."

The idea is this. Etymologically, Puruṣa connotes one who is without a beginning in time (*puru Kālepi san*). True to his name Puruṣa has no beginning in time. In the same way, the Vanaspati is true to its name of 'Vṛkṣa' liable to be cut down for use as building material (*vrom Vraśc - to cut*). Thus both Vṛkṣa and Puruṣa truly satisfy the appellative basis (*Pravṛttinimita*) of their designation.

Our main interest here is obviously the Puruṣa and his continued existence even in Pralaya, when all the roots of his rebirth are snapped.

If in spite of this he comes back to life and rebirth on earth it can only be due to the agency of a power far superior to him, because he himself lies helpless in Pralaya. This unseen power needs must be the Supreme Antaryāmin, Akṣara (or Ātman in the primary sense of that term) ¹¹

After leading his listeners to this logical conclusion regarding the identity of the hidden source of rebirth of the human being, Yājñavalkya concludes his discourse with a brief description of the Lord's Majesty :

Vijāñanmānandam brahma rātirdātuḥ parāyaṇam.

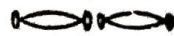
Tiṣṭhmānasya tadvidah.

(III. 9. 28)

विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणम् ।

तिष्ठमानस्य तद्विदः ।

As explained by Madhva this means: The Supreme Being is infinite knowledge (vijñānam). It is infinite bliss (ānandan). It is the best beloved object of propitiation (rātiḥ) to all those who dedicate their works to it as its worship. It is the dearest goal to all those who have gained true knowledge (tadvidah) of it and the sole refuge (Parāyaṇam) of all those who remain staunchly devoted to it (tiṣṭhamānasya) for all time (ekāntabhāva).



11. *Puruṣanāmakatvānnityasya jīvasya yāvanmukti punarutpattyā bhavitavyam, na śārīreṇa saha nāśaḥ. Tasya ca svotpattāva-svātantryāt anyenotpādakena bhāvyam, Ko asāviti praśnā-śayaḥ.* (M. Brh. Up. C. III. 9)

पुरुषनामकत्वान्नित्यस्य जीवस्य यावन्मुक्ति पुनरुत्पत्त्या भवितव्यं, न शरीरेण सह नाशः । तस्य च स्वोत्पत्तावस्वातन्त्र्यात् अन्येनोत्पादकेन भाव्यम् । कोऽसाविति प्रश्नाशयः ।

ADHYAYA IV

The previous Adhyāya had dealt with the wrangles (*vijigīṣukathā*) in which several Brahmavādins had engaged Yājñavalkya, to thrash out the nature and attributes of Brahman. They were all worsted. In the present Adhyāya Yājñavalkya is formally accepted and chosen by King Janaka as his Guru whose *upadeśa* leads to Mokṣa. The *Guru* and the *Śiṣya* here enter into a *Vādakathā* on the subject of the supreme Brahman.

ṢAḌĀCĀRYA-BRĀHMANAM (IV.1.1-7)

The scene is laid in the court of King Janaka. Yājñavalkya comes to him to instruct him in the lore of 'the subtle one' (*aṇvantān vaktum*).¹ Before giving his instruction, he asks the king to tell him what he had learnt from other persons. Thereupon the king recites to him the different kinds of Upāsanās, which six teachers, headed by Jitvā Śailinī have imparted to him in regard to vāk, prāṇa, Cakṣus, Śrotram, Manaḥ and Hṛdayam. Yājñavalkya questions him if they have told him about the abode (*āyatana*) the nearest approximate

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1. Madhva straightway renders '*aṇvanta*' as final truth concerning the Supreme Being:

Aṇur bhagavān. Tadviṣayān nirṇayān vaktum vā.

अणुर्भगवान् । तद्विषयान् निर्णयान् वक्तुं वा ।

As Yājñavalkya knows more about Brahman than Janaka, Madhva holds that the purpose of his visit is not *to seek* knowledge but to impart it to the king. Accordingly, he construes *paśūn icchan, aṇvantān (vaktum)*.

image (*Pratiṣṭhā*), the esoteric name to be meditated upon and its meaning.² On Janaka's confessing to him that they had *not* done so, Yājñavalkya observes that what he has learnt from them is only a quarter of the subject and proceeds to supply the full particulars regarding the *āyatana*, *pratiṣṭhā*, the secret name of the Lord connected with the abode and its meaning.

According to Śaṅkara, the upāsanās contemplated by the statements *Vāg vai brahma*, *prāṇo vai brahma* etc., are inadequate definitions of Brahman, calling for a superposition of the idea of Brahman on them accepted as *Pratīkas*. As Madhva does not countenance any upāsanā of anything other than Brahman as the subject matter of any of the *Vidyās* taught in the Upaniṣads - which would otherwise make them *Asad* - upāsanās, he interprets the words *Vāk*, *Prāṇa*, *Manas*, *Hṛdayam* etc. given in the text, etymologically, as denoting Brahman present in *Vāk*, *Prāṇa*, etc. and bearing those names in their primary sense. Brahman is *Vāk* as it confers the power of speech on mortals. It is *Prāṇa* because it sustains life in all creatures. It is the eye, ear and mind as it is the independent perceiver of all, hearer of all. It is '*Hṛdayam*' as it is lodged in the heart of beings.³ It does not make sense to say speech

2. *Pratimānam avasthānam rahasyam nāma sārthakam.*
Catuṣṭayam yadā jñātam tadā vidyāphalam labhet. (M)

प्रतिमानमवस्थानं रहस्यं नाम सार्थकम् ।

चतुष्टयं यदा ज्ञातं तदा विद्याफलं भवेत् ॥

3. *Vāghviṣṇuḥ vācakatvena prāṇaḥ prāṇayanāt svayam.*
Mano mantṛtvato nityam sa cakṣuḥ sarvadarśanāt.
Śrotram śravaṇaśaktitvāt hṛdayam hṛdgato yataḥ (M)

वाग्बिष्णुः वाचकत्वेन प्राणः प्रणयनात् स्वयम् ।

मना मन्तृत्वतो नित्यं स चक्षुः सर्वदर्शनात् ।

श्रोत्रं श्रवणशक्तित्वात् हृदयं हृद्गतो यतः ।

is the abode of speech. Prāṇa is the abode of Prāṇa and so on. This difficulty will not be there when 'Vāk' in *Vāg vai Brahma* is construed in the sense of *Brahman present in Vāk*. As the meaning given to *āyatana* and *pratiṣṭhā* by Śaṅkara is more or less the same, Madhva prefers to construe *pratiṣṭhā* (*pratiṣṭhā*) as the 'nearest approximate image' of the original (Brahman). He regards Śrītattva (*Ākāśa*) as the *pratimā* of Brahman, in the meditation of Brahma as *Vānnāmaka* and present in Vāk⁴.

'Hṛdaya' is Brahman seated in the heart where the Jīva himself abides⁵. There are present in the heart *three* Forms of the Lord. One which pervades the heart is of the measure of a span. The second Form of the Lord called 'Mūleśa' present at the root of the pericarp measures half a thumb in size. In *Suṣupti* all Jivas rest in this Form. The third Form of the

3. (Continued)

Cf. Aṅguṣṭhaḥ puruṣo antarātmā.

Sada janānām hṛdaye sanniviṣṭaḥ (Śvet. Up. III. 13)

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा ।

सदा जनानां हृदये सन्निविष्टः ।

4. *Pratiṣṭhā pratimā proktā pratirūpeṇa sasthiteḥ.*
Pratimādhika sādṛśyāt mukhyā viṣṇoḥ sadā ramā.
Diptatvād āsamantāt sā cākāśa iti gīyate. (M)

प्रतिष्ठा प्रतिमा प्रोक्ता प्रतिरूपेण संस्थितेः ।

प्रतिमाधिकसादृश्यात् मुख्या विष्णोः सदा रमा ॥

दीप्तत्वादा समन्तात् सा चाकाश इति गीयते ॥

5. *Hṛdi hyeṣa ātmā.*

(Praśna Up. II 6)

हृदि ह्येष आत्मा ।

Lord in the top of the pericarp measures a full thumb and is the support of the Jīvas coming to the waking state. All these three forms of the Lord in the heart are to be meditated upon as "Hṛdayam".

Madhva's commentary brings into bold relief that the six Upāsanās retaught to Janaka by Yājñavalkya, with fuller details, are all of them self-complete, direct meditations of the Supreme Brahman as such and not of things like Vāk, Prāṇa, Cakṣus, etc. viewed as pratīkas, in Śaṅkara's sense of superposition of the idea of Brahman on them, for purposes of upāsanā.

The attributes of Brahman which this Brahman embodies are easily deducible from the etymological explanations of the words, Vāk, Prāṇa, Manas, etc., as referring to Brahman primarily, given by Madhva and by many other facts emerging from the elucidation of this Vidyā and the *Phalaśrutis* of each part.

KŪRCA-BRĀHMAṆAM (IV.2.1-14)

This Brāhmaṇa describes the special form of internal upāśana of Brahman in the heart for which King Janaka is eligible as a member of the kingly order of Adhikārins, among Muktas. It consists in the meditation of the Lord as the shining one *Indraḥ*'.¹ He is in the right eye of all and is the one present in the lods Yama and Indra to be attained by the class of Mukta Cakravartins. Hence the relevance of this Vidyā to Janaka.

1. From 'indh' to shine, kindle.

In the left eye is the form of the Lord's consort Śrī who is His nearest image² known as 'Virāt'. The Vedic praises (samstava) of this couple sung by Mukhya Prāṇa (in the heart) can be heard by closing the ears and listening to the sound. Their place of taking food is in the pericarp of the heart-lotus. Their garment is the net-like covering of the heart. Nāḍis rising upwards from the heart are the passage of their movement. The nāḍis placed inside the heart with which the Lord is in close contact (*hitāḥ*) branch off dividing into a thousand parts. Those going up from the heart branch off like a hair split into a thousand parts. These are the nāḍis thro' which nectar from the head flows down. It is the food of 'Indha'. By reason of partaking of this refined essence of food, the Supreme Brahman is said to be consuming food which is entirely different from that of this embodied Self (*praviiktā-hāratarah*). The particle *iva* after *Praviviktāhāratarā* in the Upaniṣad is to signify that the Lord enjoys the subtlest forms of *rūpa*, *rasa* and other enjoyments of the Jīva also, while the Jīvātman is incapable of enjoying any part of the Lord's own enjoyments. It also signifies that in the Avatāra Forms, the Lord does also enjoy grosser forms of enjoyment.

The words *Tasmād eṣa Praviviktāhāratarā iva asmād Śārirād ātmanaḥ* in the text (iv.2.3) proclaiming the Lord to be the eater and enjoyer of subtle food establishes the Lord's difference from the embodied self (who is a *sthūlabhuk*). As such, it is against the view of Śaṅkara that the 'Praviviktāhāra-

2. *Vāme akṣiṇi sthitam puruṣarūpam puruṣapratimā Virāṇ-nāmnti śrīḥ.* (Raughattama)

वामेऽक्षिणि स्थितं पुरुषरूपं पुरुषप्रतिमा विराण्णाम्नी श्रीः ।

tara' is the Jivātman himself and that is the subject matter of this discourse. As the epithet *śārīra* is applicable, on good authority, to *both* the Lord and the Jivātman, the latter is here specially qualified by the pronoun *asmād* (*this śārīra*) meaning the *embodied* self. It would be farfetched to explain away *asmād* as pointing to the self implicated in the waking state as distinct from *its own state* of existence in dream and dreamless sleep. Where a difference predicated can be understood in its primary meaning of natural or intrinsic difference between two *individuals* it is not proper to reduce it to a difference in the states of existence (*avasthā-bheda*) of one and the same person. Moreover, as the Jivātman continues to occupy his body in all the three states of waking, dream and *suṣupti*, he remains *very much a śārīra* throughout. Hence the pronoun *asmād* has necessarily to be taken to mark him off from the Lord present in the body (heart).

The next paragraph throws light on the Majesty of the Lord seated in the heart. He is served by various presiding deities (*Prāṇāḥ*) guarding the ten directions round the Lord's holy abode in the heart. Madhva's *bhāṣya* identifies them in couples guarding the east and south-east, south and south-west, west and north-west, north and north-east, the zenith and the nadir. Madhva names the fourfaced Brahmā and Mukhya Prāṇa and their consorts as waiting upon the Lord 'Indha' in the Zenith.

In conclusion, Yājñavalkya assures the king that he has indeed attained the state of fearlessness by conquering birth and death after being initiated into this upāsana of the Lord as *Indha*. The king gives him grateful thanks and places himself and his kingdom at the service of his Guru.



JYOTIR-BRĀHMAṆAM (iv.3, 1-38)

This is the biggest Brāhmaṇa of this Adhyāya with thirty-eight paragraphs, dealing with the Lord's Majesty as the sole, intimate, inner inextinguishable Light of all Jīvātmans, both in their state of transmigration and in their release. It is by the power of this light of the Lord that the Jivas are in a position to go thro' the experiences of their states of waking dreaming and dreamless sleep, in mundane life, over and over again, in rotation (iv.3.7-32) and in release enjoy the bliss of their selfhood (*svarūpānanda*) according to the measure of their intrinsic fitness (iv.3.33). In death they quit their physical bodies with *His* guidance. He leads them on their journey to Mokṣa. He is thus their unfailing indispensable Light from the beginning to the end, at all times and places and in all states and conditions of their existence. The Brāhmaṇa, therefore, takes its name from the Lord who is established as the unfailing eternal Light of all the selves : *Ātmajyotiḥ Puruṣaḥ*.

The Upaniṣad speaks of the immensity of the Lord's Svarūpānanda as *Parama ānandaḥ* (iv.3.33) - the transcendental bliss, which is infinite and incomparable. Both in the states of bondage and release the bliss experienced by the souls is like a tiny drop as compared with the oceanic bliss of the Lord. They gratefully subsist upon their infinitesimal bliss which the Lord enables them to enjoy (*Etasyaiva ānandasya anyāni bhūtāni mātrām upajīvanti* - iv.3.32). Elucidating this comparison, the Upaniṣad outlines a *beatific calculus* (*ānandatāratamya*) with particular reference to the released state of Jivas of different grades of intrinsic fitness - in an ascending order of blissful experience of their own - all of them no more than a tiny drop in comparison

with the immeasurable bliss of the Supreme Lord (iv.3.33) The Lord's role in enabling the Jīvas to quit their bodies at the time of death and taking them with Him on their way to Mokṣa are elucidated with two expressive analogies of a king touring his kingdom and going to his capital (iv.3.37-38).

Answering Janaka's question "who is this 'Ātman', said to be the eternal unfailing Light of Puruṣa," Yājñavalkya says : He is the 'Vijñānamaya' (of the essence of pure intelligence), the Light within the heart of Jīvas and of their senses.²

He is further described as the 'Unattached person, remaining (in) the same (condition) in spite of his moving about between the two worlds: *Sa samānas saṁ ubhau lokāvanusañcarati*, directing the movement of the souls and Himself transcending all such worlds. The next two descriptions of "Ātman" as "seeming to think" (*dhyāyati iva*) and "seeming to grasp" (*lelāyati iva*) and "becoming a dream or dreamless sleep" (*sa svapno bhūtvā*) have been explained by Madhva in their causal senses referring to the Lord's greatness and Majesty in steering the selves in and through the various states of experience. The verbs *dhyāyati* and *lelāyati* are, accordingly, rend-

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1. The suffix *maya* as applied in designating the Lord as 'Vijñānamaya' bears the sense of identity of essence (*tādātmya*) vide :

'*Tādātmyārthe vikārārthe prācuryārthe mayat tridhā*'.

'तादात्म्यार्थे विकारार्थे प्राचुर्यार्थे मयद् त्रिधा' ।

In other cases it denotes modification or abundance.

2. See Antaryāmi Brāhmaṇa of *Brh.Up.* (III.7.22)

ered as *implicit causal forms*³ conveying that the Supreme Lord causes the Jivas to meditate, grasp things and so on. The particle *iva* after the verbs indicates the complete dependence of the Jivas on the Lord's impulsion in all that they do. As the primary and unseen cause of all that takes place in the world, the Lord is Author of the dreams and the Creator of the objects presented to the self in his dreams, as well as the sustainer of selves in their waking state, - in short, throughout his entire history of bondage and release.⁴ It is in this sense that Yājñavalkya says "There are no chariots there, no horses, no roads or waterpools. He indeed is their, Author and Creator" (IV.3.10). This statement is backed by the citation of a mantra (IV.3.11) which reads : "(The Supreme Lord) as the unique wanderer (*eka hamsaḥ*) uniting (*abhiprahatya*) the embodied soul (*śārīram*) with dreams and dreamless sleep, and Himself not-sleeping, perceives the sleeping and dreaming beings

3. This grammatical principle is known as *antarñitanijanta* in Sanskrit grammar. M.'s commentary cites several examples of the kind in support of his present interpretation, from the Epic and the Purāṇas :

Jajñe bahujam paramābhyudāram (Bhāg'.....)

जज्ञे बहुजं परमाभ्युदारम् ।

'Draṣṭuḥ cakṣuṣo nāsti jihvā'.

‘द्रष्टुः चक्षुषो नास्ति जिह्वा’ ।

See also

Adhthi Bhagavo Brahma

अधीहि भगवो ब्रह्म

(*Tait. Up.* iii.1) for अध्यापय | *adhyāpaya*.

4. *Tato hyasya bandhaviparyayau.*

(*BS.* III.2.5)

ततो ह्यस्य बन्धविपर्ययौ ।

Gathering up the Jīva (*śukram*)⁵ who is a creature subject to pain (*śuk*) and plesure (*ra*) the golden person returns (the Jīva) to the waking state".

The terms in which the Śārīra (Jīvātman) and the Lord (*eka Hamsaḥ*) have been described in this *mantra* in respect of their relative positions are sufficient to establish that the sum and substance of this discourse is that it is the Supreme Lord who plays the governing part in the mundane and super-mundane lives of Jīvas and that the latter have only minor roles to play and are dependent on the Lord in going thro' their experiences⁶.

Śaṅkara's interpretation here, shuts its eyes completely to the place of honour that belongs, by right, to the Supreme Lord in the philosophy of the Upaniṣads. It substitutes in His place, the individual self as the central figure of the Cosmic drama in Upaniṣadic thought, assuming that Jīva and Brahman are one and the same being called by either name. This does grave injustice to the established majesty of the Lord as the One Independent Ruler of all cosmic life, including the life and career of the souls in transmigration and thereafter, Elsewhere-Śaṅkara himself endorses the position that God is the ultimate cause of everything that happens in the world (S. BSB. II. 2. 3). But it is one thing to subscribe theoretically to such a position

5. *Śokena ratyā ca yuktatvāt śukro jīvaḥ.*

(M)

शोकेन रत्या च युक्तत्वात् शुक्रो जीवः ।

6. Cf. In whichever womb the Supreme Lord who is always united with the Jīvātman ordains his conception there and there only does the Jīva go to dwell,- not anywhere he himself would choose to be born (*Mbh.* XII.219.11) - quoted by M. G.B.[†]XV.8,

and quote another to successfully demonstrate its implementation in the philosophy of the Prasthānatraya. It is this *lapse* of Śaṅkara that Madhva's commentaries set themselves to rectify. Madhva's interpretation of the Jyotir Brāhmaṇa is an outstanding example of this achievement. It may, therefore, be said without exaggeration that a practical emendation of the closing part of Śaṅkara's halting admission *sotto voce*: *Śāstradr̥ṣṭyā tu punaḥ sarvatraiva īśvarāpekṣatvam āpadyamānam na parāṇudhate*¹. into *Saparikaram Vyutpādyate*² would be fitting tribute to Madhva's achievement as a commentator on the Prasthānas.

As the 'Puruṣa' in the opening question of Janaka (IV. 3. 2) is the embodied self of man, the "Ātman" who is proclaimed to be his "light" needs must be different from the Puruṣa and cannot be identical with his own being. This is the most natural interpretation that must suggest itself to any open-minded student of the Upaniṣad.

Ātmā bhagavāneva asya jyotiḥ.

(M)

आत्मा भगवानेव अस्य ज्योतिः ।

The contrary position taken by Śaṅkara goes against some of the crucial statements made by Yājñavalkya about the "Ātman" such as that (1) He moves about the two worlds *remaining the same* (unaffected) while doing so and (2) that he *becomes a dream or deep sleep*.

The Jivātman who is subject to the vicissitudes of life cannot, in truth, be said to move about this world and the next, *unaffected* (*samānaḥ san*). Such a distinction is the Lord's prerogative. Madhva is, therefore, fully justified in raising this objection against Śaṅkara's way of interpreting the text :

¹ शास्त्रदृष्ट्या तु पुनः सर्वत्रैव ईश्वरापेक्षत्वमापद्यमानं न पराणुद्यते ।

² सपरिकरं व्युत्पाद्यते ।

*No ca jivah samānah san ubhau lokāvanusañcaranti.
Sukhaduḥkhaviśeṣavatvāt.*

न च जीवः समानः सन् उभौ लोकावनुसंचरति ।

सुखदुःख- विशेषवत्त्वात् ।

The vicissitudes of the Jivas cannot be dismissed as *unreal* (*mithyā*), as Śaṅkara would very much like to do. For, Yājñavalkya himself impresses on the king, in the very next Brāhmaṇa, that when the Jivātman departs from the body, his knowledge and his works take hold of him and go with him, as also his past experiences, which cannot, by any means, be supposed to be *uniform or the same in all cases* :

Tam Vidyākarmaṇī samanvārabhete, Pūrvaprajñā ca.

तं विद्याकर्मणी समन्वारभेते, पूर्वप्रज्ञा च ।

(Bṛh. Up. IV.4.2).

Śaṅkara too cannot afford to deny that the embodied self transmigrates with *different residual karma, jñāna and experiences*⁷. In the face of this unalterable fact, it has to be accepted that the Person spoken of as *Samānas san ubhau lokāvanusañcarati* must be the Supreme Lord Himself and not the Jivātman. Of the Lord it has been said in the Upaniṣad that "He neither waxes nor wanes by deeds (or their absence)". The other statement "He becomes a dream or *suṣupti*" (*sa svapno bhūtvā*) cannot be taken in its literal sense of 'becoming a dream' or sleep, by any one – as even the Jivātman *only experiences the state and does not become the state itself*. It gives very good meaning if it is construed in a causal sense referring to the Lord as inducing the Jiva to fall asleep or to

7. *Dṛṣṭaścāyam janmanaiva pratiprāṇyuccāvacarīpam Upa-
bhogḥ pravibhajyamāna ākasmikatvāsambhavāt anuśayasad-
bhāvam sūcayati.* (S. BSB III. 1. 8)

दृष्टश्चायं जन्मनैव प्रतिप्राप्युच्चावचरूपं उपभोगः प्रविभज्यमान आक-
स्मिकत्वासंभवात् अनुशयसद्भावं सूचयति ।

dream.⁸ The same principle of interpretation in terms of *Antarṇṭapījanta* could be extended to the statement *sa vā ayam Puruṣo jāyamāno mriyamāṇaḥ* as referring to the Lord.⁹

Enlarging on the subject of the Lord's inscrutable powers in steering the Jivas thro' various states, Yājñavalkya refers to the Lord's some times taking the Jivātman partly out of his physical body and making him have certain experiences in the course of sleep and dream itself¹⁰ and normally within the body itself. (IV.3.12)

8. *Svāpam nayatīti svapnaḥ iti vyutpattiḥ.*

स्वापं नयतीति स्वप्नः इति व्युत्पत्तिः ।

9. M.'s commentary explains this statement as referring to both the Jīva and Brahman, in different senses :

'*Sa vā ayam jāyamāna' ii ca dvyāśrayā śrutiḥ*
Yadā tu bhagavānuktaḥ tadā svātantryto vibhuḥ.
Mriyamāṇo jāyamāna iiyuktastanniyāmakāḥ.

‘स वा अयं जायमान’ इति च द्वयाश्रया श्रुतिः

यदा तु भगवानुक्तः तदा स्वातन्त्र्यतो विभुः ।

म्रियमाणो जायमान इत्युक्तस्तन्नियामकः ॥

When construed as referring to the Jivātman the causal construction is not applied :

Yadā tu 'Kimjyotirayam puruṣa' ityupakrāntaḥ jīvaḥ 'Sa vā ayam puruṣaḥ' iti parāmaśyate, tadā tu yathāśruta evārthaḥ, na dvyarthatvena vyākhyā. (Rāghavendra, Bṛh. Up. Gloss. IV 3.3.)

यदा तु ‘किंज्योतिरयं पुरुष’ इत्युपक्रान्तः जीवः ‘स वा अयं पुरुष’ इति परामृश्यते, तदा तु यथाश्रुत एवार्थः, न द्व्यर्थत्वेन व्याख्या ।

10. This applies, according to Madhva, to some Sāmśa-Jivas only, He mentions the case of Arjuna being taken partly out of his body, in dream, by Śrī Kṛṣṇa to Kailāsa :

IV.3. 15-16 deal with the Lord's Independent agency in respect of the souls' *Suṣupti* state (*Samprasāda*) and bringing them back to the waking state. In *Suṣupti* and *Mokṣa* the Jiva finds repose, rest and contentment in the Lord (IV.3.20). The states of *suṣupti* and *mokṣa* have a close affinity.

Yājñavalkya describes the state of highest bliss of *suṣupti* and *mokṣa* as the abode of the *Atichanda* - 'the Lord, whose greatness exceeds and excels the bounds of scriptural description.' He is the haven of fearlessness (*abhayam*) from *samsāra*. On attaining, Him the Soul becomes freed from its sins and enters into the enjoyment of its bliss of selfhood. It is then free from all its former obligations to society and to kith and kin. (IV.3.22).

Sections IV. 3 23-31 argumentatively establish the opening proposition that the "Ātman" (the Lord) as the Universal Light of all souls is the sole and only Independent second Being which exists and controls all states of experience of all Jivas at all times and places. There is no second being (*dvaitam* or *dvitīyam*) which equals or rivals it or is above it. *Na tu taddvītiyamasti tato anyat vibhaktam yat paśyet* Which does all this. 11

न तु तद्वितीयमस्ति ततोऽन्यत् विभक्तं यत्पश्येत् ।

10. continued)

Aṁśena jīvamādāya kvacidīśo bahirnaṣet.

Svapneṣu phalguram yadvat kṛṣṇaḥ kailāsamānayaḥ.

अंशेन जीवमादाय कचिदीशो बहिरनयेत् ।

स्वप्नेषु फल्गुनं यद्वत् कृष्णः कैलासमानयत् ॥

11. For a similar significant negation, earlier see *Nahyetasmād iti netyanyat param asti* (*Bṛh. Up.* III. 3. 6.)

For, given that the Supreme Lord is the all-perceiving never-failing Light. He is sure to perceive any such second Being of equal or rival or superior status to Himself, if such a Being exists in reality. As the all-knowing, all-perceiving, never-failing Light does not perceive any such being, it follows logically that such a second being has no existence at all¹². Nor is there the least possibility of the Lord's perception being open to error in any instance. Hence, there is no possibility of any such rival, equal or a superior being existing unknown to the all-knowing Lord or beyond His ken.

It follows then that Supreme Lord as the Eka-Hamsa remains the sole and only Independent Controller of all finite life and existence, at all times and places. The negations conveyed by *Nata tadvittiyam asti tato anyad vibhaktam yat paśyet* (IV. 3. 23) and *yatra vā anyad iva syāt tatra anyoanyat paśyet* (IV. 3. 31) have, therefore, to be construed as significant negations and not as absolute negations of the existence of any second entity as such, besides the Lord. Otherwise, the terms *anyat*, *anāt* and *vibhaktam* in the concluding part of the argument would be redundant.

The explanation given for the presence of 'anyat' in the *Advaita* interpretation of the text as an absolute negation of all duality is this. But for its use, the perceiving subject and the perceived objects cannot be effectively distinguished as it may well be that the perceiver sees them as ideatival with himself. This contingency can be prevented only by putting in the word *anyat paśyet* to effectively mark off the two. But then this purpose is

12. *Yatkiñcit vastu bhagavatā na dr̥ṣṭam tannāstyeva.* (M)

यत्किञ्चित् वस्तु भगवता न दृष्टं तन्नास्त्येव ।

fully served by the presence of the word 'anyat' preceding 'anyat' — in the face of it no such doubt or contingency can arise. ¹³ Nor can it be defended on the ground that if the proposition is worded simply as "Yatra vā anyad iva syāt tatra ayaḥ paśyet" (where there is as it were another, there one might see another) it would entail the undesirable consequence that in the state of Kaivalya where, according to Advaita philosophy, all objects and duality projected by Avidyā cease to be, the Ātman too would no longer be a *draṣṭā* (perceiver) — as there will be nothing for him to perceive or experience. But as the Ātman never forfeits his *draṣṭṛiva* (ibid IV. 3. 23), it has to be made clear that in the state of kaivalya the Ātman continues to be the seer even though there is no second, no object but himself that could be seen. For this purpose it is necessary to put in the word "anyat" in the argument "Yatra vā anyad iva syāt tatra anyat paśyet" so that the Ātman's *draṣṭṛiva* (being a seer) is not jeopardised.

The weakpoint in this argument is that the Advaitic Ātman is by definition incapable of knowing or perceiving itself as the object of its own knowledge or perception and besides the Ātman

13. *Nanu darśanādiviṣayasya darśanādi kartrananyatraśaṅkā-vāraṇāyā anyadityetaḥ sārthakamiti cet, tadā viṣayasya darśanādikartrananyo tva śaṅkaiva na bhavati na hyekasya anyatve anyasyānanyatvam bhavati. Ato dvitīyo anyasāhcho vyartha eva syāt.* (M)

ननु, दर्शनादिविषयस्य दर्शनादिकर्त्रनन्यत्वशङ्कावारणाय अन्यदित्येत् सार्थकमिति चेत्, तदा विषयस्य दर्शनादिकर्त्रनन्यत्वशङ्कैव न भवति न ह्येकस्य अन्यत्वेऽन्यस्यानन्यत्वं भवति । अतो द्वितीयोऽन्यशब्दो व्यर्थ एव स्यात् ।

there is nothing to know, as all else is unreal (*mithyā*). Hence, the addition of *anyat* serves no purpose. ¹⁴

Śaṅkara construes IV. 3. 32 as a description of the perfect state of Suṣupti itself as the world of Brahman which is said to be the highest goal and the highest bliss, -"on a particle of which other beings live". He likewise explains IV. 3. 33, which speaks of a rising gradation of bliss enjoyed by different classes of beings like Manuṣyas, Gandharvas, Pitṛs, Ājānadevas, Indra and Prajāpati ending with Brahmā the bliss of each member of the higher class being a hundred times more than that of the one belonging to the class below. He speaks of this grades of bliss as the limited portions of the infinite bliss of the self broken up by Avidyā into external forms of bliss coming from objects of experience and enjoyed by those classes of selves while they are still in the bonds of ignorance. ¹⁵

14. *Āvidyakabhedābhāvadaśāyām svabhinnakarmakadarśa-
nādinipeḍhārthameva Viṣayavācakadvitīyaśabdaḥ sārthaka
iti cenna. Syādevamātmānaḥ svadṛśyatvādikam, yadi
ātmanāḥ dṛśyatvādikameva syāt ; na ca itadasti (odvaitamote)
(Raghūttama)*

आविद्यकभेदाभावदशायां स्वभिन्नकर्मकदर्शनादिनिषेधार्थमेव विषय-
वाचकद्वितीयशब्दः सार्थक इति चेन्न । स्यादेवमात्मानः स्वदृश्य-
त्वादिकं, यदि आत्मनः दृश्यत्वादिकमेव स्यात् ; न चैतदस्ति ।
(अद्वैतमते)

15. *Etasyaivānandasya mātrām avidyāpratyupasthāpitām
viṣayendriyasambandhakālavibhāvyamānāni bhūtāni upaji-
vanti, tata evānandāda vidyayā pravibhajyamānatvarūpāṇi
anyatvena brahmaṇaḥ parikalpyamānāni ananyāni upajivanti
bhūtāni (S. Brh. Up. IV. 3. 32)*

This does *not* do justice to the profound significance of the words *Brahmaloka*,¹⁶ *Paramāgati* and *Parama-ānanda*,¹⁷ used in the text as the characteristics of Brahman. It is this attainment of the Supreme Brahman which is described in this section as the pinnacle of *ānanda*. The progressive ratio of increase of *ānanda* by hundred percent terminates at the level of the *Svarūpānanda* of *Caturmukha Brahmā*. The bondless bliss of the Supreme Brahman lies far beyond these ratios. (*Taitt. Up.* II. 8). It is beyond all comparison. As *Yājñavalkya* puts it, all the *Mukta Jivas* from *Brahmā* down to *Manuṣyottama Muktas* subsist on a jot or tittle of the Lord's *ānanda*: *Etasyaiva ānandasya anyāni bhūtāni mātrām upajīvanti* (*Bṛh. Up.* IV.3.32). Even the blissfulness of *Suṣupti* can, at the best, be regarded as giving a foretaste of what lies in store for one in the state of ultimate release. It is admittedly short-lived and cannot, therefore, be taken to be the topic of IV.3.32. The King's request here and earlier to be instructed further for his libera-

एतस्यैवानन्दस्य मात्रां अविद्याप्रत्युपस्थापितां विषयेन्द्रियसम्बन्धकार-
विभाव्यमाना भूतानि उपजीवन्ति, तत एवानन्दादविद्यया प्रविमन्व-
मानत्वरूपाणि अन्यत्वेन ब्रह्मणः परिकल्प्यमानानि अन्यानि उपजीवन्ति
भूतानि ।

16. *Brahmaloka* is explained by M. as infinite intelligence. (*Bṛhadjñānaḥpurāṇam. lokah jñānam yasya*). In IV.3.32, S. renders *Brahmalokah* not as the world of *Brahma* but as *Brahmaiva lokah*.

17. These epithets are all explained by M. as referring to Brahman as endowed with infinite knowledge all-pervasiveness, absolute sovereignty and infinite bliss.

tion (IV. 3. 14; 16; 33) does not mean that these topics are not concerned with such a supreme goal. It is simply a respectful way of soliciting further information about the *summum bonum* appropriate to one's fitness¹⁸.

Madhva, therefore, deems it proper to interpret paragraphs 32-33 as dealing primarily with the ineffable bliss of Mokṣa in the lives of Jīvas. There they come into the full measure of their bliss, of self-hood (*svarūpānanda*) in an ascending scale of the content of their intrinsic bliss. The summit of bliss is the Lord's own which is beyond the reach and attainment of any other being. It is the boundless bliss upon which all released souls depend for sustenance in the enjoyment of their own which is infinitesimal in comparison with the boundless bliss of Brahman. The Mukta Jīva in Madhva's view is thus the full blown Mystic and Yājñavalkya's description "*Etasyaivānandasya mātrām*" sums up the attitude of such a mystic soul in respect of his own state of blissfulness in the presence of the ocean of Bliss. In "*Etasyaiva ānandasya anyāni bhūtāni mātrām upajīvanti*" the expression *mātrā* is symbolic. It is not to be understood in the sense that the Svarūpānanda of the Mukta is an actual part, however small, of the Lord's own bliss.

Anyat jñānam tu jīvānām anyajjñānam parasya ca.

अन्यत् ज्ञानं तु जीवानामन्यज्ज्ञानं परस्य च ।

18. *Pūrvoktamapi mokṣāyaiva bhavati, ata ūrdhvam (vimokṣāya) viśiṣṭamokṣāya brūhi—
Svayogyabhagavadṛṣṭeḥ Sarvair muktiravāpyate'* (M)

पूर्वोक्तमपि मोक्षायैव भवति, अत ऊर्ध्वं (विमोक्षाय) विशिष्टमोक्षाय ब्रूहि—स्वयोग्यभगवद्दृष्टेः सर्वैर्मुक्तिरवाप्यते' ।

Madhva takes his stand on several points contained in the recital of *Ānandamīmāṃsā* in this Brāhmaṇa and its counterpart in *Taitt. Up.* (II.8) in coming to the conclusion that this 'beatific calculus' is propounded with special reference to the state of *Mokṣa*. He draws attention to the primary signification of the terms *rddha*, *samsiddha*, *śrotriya akāmahata* and *avṛjina* in the Upaniṣad which are applicable to and fulfilled only in the case of released souls. *Rāddha* and *sam-siddha*, refer to one who has attained the highest goal. The states of *a-vṛjinatva* (sinlessness) and *a-kāmahatatva* (invulnerability to yearnings) are absolutely realisable only only in release. 'Śrotriya' mentioned in this context cannot possibly be taken in its ordinary sense of 'one who has read the Vedas'. A true Śrotriya is one who has attained the fruit of scriptural wisdom (*prāptasrutiphalaḥ*) which is *Mokṣa* and its Supreme bliss.

The gradation of *Svarūpānanda* of souls in *Mokṣa* culminating in the unlimited and boundless bliss of the Lord gives meaning to Yājñavalkya's pronouncement that all other beings in *Mokṣa* draw their sustenance from the Divine Bliss. (See *Taitt. Up.* II. 7) 19.

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19. *Muktasyāpyānandasya paramapuruṣa eva heturiti śṛtiṣmṛti darśayataḥ 'eṣa hyevānandayati' yadyapyapahatapāpmatvādih satyasaṅkalpānto guṇagaṇaḥ pratyagātmanaḥ svābhāvika evāvīrabhūtaḥ tathāpi tasya tathāvidhatvameva paramapuroṣāyattam. Tasya nityasthitiśca tadāyattā. Paramapuruṣasya etannityatāyā nityeṣṭatvāt, nityatayā vartate iti na kaścit virodhaḥ.* (Rāmānuja Sribhāṣya IV- 4. 20.)

मुक्तस्याप्यानन्दस्य परमपुरुष एव हेतुरिति श्रुतिस्मृती दर्शयतः 'एष ह्येवानन्दयाति यद्यप्यपहतपाप्मत्वादिः सत्यसंकल्पान्तो गुणगणः

IV. 3. 34 reaffirms the facts already set forth at great length in IV. 3. 7-22, that the supreme Lord moves about in the body of the Jīvas steering them thro' the varied experiences of their waking, dream and suṣupti states and their migrations from this world to others, necessitated by their works of merit or demerit. The purpose of this repetition here is to drive home the invariable and universal nature of the Lord's ordering of the lives of jīvas for all time and thereby to make clear the eternally dependent nature of the souls. ²⁰

Sections 35-38 establish that the state of dying in the normal course of life and final death leading to Mokṣa are both equally governed by the Lord.

In section 35 we are told how at the time of death in the normal course of life (*Pratimarāṇa*), the embodied self (*śārīra ātmā*) leaves behind his physical body and goes onwards, presided over (*anvārūḍhaḥ*) by the Prājña-Ātma (the omniscient Lord) seated in his heart—just as a traveller by cart driven by the

प्रत्यगात्मनः स्वाभाविक एवाविर्भूतः तथापि, तस्य तथाविधत्वमेव
परमपुरुषायत्तम् । तस्य नित्यस्थितिश्च तदायत्ता । परमपुरुषस्य
एतन्नित्यताया नित्येष्टत्वात्, नित्यतया वर्तते इति न कश्चित् विरोधः ।

20. *Evam niyamavijñaptiyai Jivāsvātantryavittaye.*

Parivṛttima - vasthāsu sabbhyāsā vakti hi śrītiḥ.

(M)

एवं नियमविज्ञप्त्यै जीवास्वातन्त्र्यवित्तये ।

परिवृत्तिमवस्थासु साम्यासा वक्ति हि श्रुतिः ॥

cartman, leaves behind him (utsarjan) the village he had till then dwelt in. ²¹

The next section (36) deals with final death. It says when the Soul journeys towards the Supreme Lord (*anīmānam nyeti*) it leaves behind the body, in the same manner as before (*Pratinyāyam*) to attain a different state ²² and goes forward to meet the Lord. The body falls off as a mango or a fig or a pipal fruit releases itself from its stalk at the right time and the soul goes thro' Vāyu in the Arcirādimārga.

The next paragraph (37) reads : Just as when the King of a country drives through his domain, his vassals, soldiers, officers and headmen line up, on the route, bearing him offerings to welcome him, even so when the Supreme Lord passes on taking with him the enlightened soul to his domain, the presiding deities of the route of Arcirādimārga wait upon Him. (Seeing the king's standard fluttering from the top of the chariot from a distance) they say to themselves, here comes the flag and here

21. This passage from the *Brh. Up.* figures in *BS. i. 3. 42.* as the *Viṣayavākya* of an *adhikaraṇa*, where the *Sūtrakara* tells us in so many words that in the states of *Suṣupti* and *Utkrānti* (exit from the body) the *jīva* remains *different from the Lord*.

(*Suṣuptyutkrāntyor bhedeṇa*)

(सुषुप्त्युत्क्रान्त्योर्भेदेन)

22. *Pratinyāyam pūrvāvastāhaot avasthāntaram prāpyamiti nyāyamanusṛtya.*

(*Rāghavendra*).

प्रतिन्यायं— पूर्वावस्थातोऽवस्थान्तरं प्राप्यमिति न्यायमनुसृत्य ।

comes the King himself.²³ Similarly, these deities seeing the enlightened soul on his way to Mukti arriving with the Lord, gather on the way to honor the Lord and welcome the Jīva and felicitate him.

The last section (38) points out that just as the King proceeds on his way in regal state as befits his position, *not alone* but duly accompanied (escorted) by another group of his personal retinue, the Supreme Lord proceeding on his way to his own domain taking with Him the enlightened soul ripe for Mokṣa at the time of his final death (*antakāle*) is duly accompanied by another group of escorts forming his personal retinue.

Yājñavalkya's concluding his discourse with the illustration of the king of the country moving in state to his domain is an unmistakable indication that *the central figure* intended to be projected by him in the Jyotiṣ Brāhmaṇa is the Supreme Lord

23. 'Yathā rājānomāyāntam pratikalpante, evam hyevamvidam sarvāṇi bhūtāni pratikalpante—idam brahma āyāti, idam āgacchati, iti'. Idam mukta-jīvasvarūpam āgacchati, ato anena saha idam parambrahma āyātīti parabrahmaṇaḥ pūjārtham pratikalpante. Yathā rājāo dhvajādikam dūrāt dṛṣṭvā, ayam dhvaja āgacchati tasmāt rājā āyātīti pūjām pratikalpante, tadvat. (M)

‘यथा राजानमायान्तं प्रतिकल्पन्ते, एवं ह्येवंविदं सर्वाणि भूतानि प्रतिकल्पन्ते— इदं ब्रह्म आयाति, इदमागच्छति, इति’ । इदं मुक्त-जीवस्वरूपमागच्छति, अतोऽनेन सह इदं परंब्रह्म आयातीति परब्रह्मणः पूजार्थं प्रतिकल्पन्ते । यथा राज्ञो ध्वजादिकं दूरात् दृष्ट्वा, अयं ध्वज आगच्छति, तस्मात् राजा आयातीति पूजां प्रतिकल्पन्ते, तद्वत् ।

and not the *Jīvātman*, who is only a beneficiary taken along with him by the Lord. The dominant role of the Lord in steering the Jīvas thro' their various states in their unfailing Light and Guide throughout, suggested by the words *Ātmajyotiḥ ayam Puruṣaḥ* and further corroborated by the mantra: *Soṣṇena tārtram* (IV. 3. 11), not to speak of the express reference to the Supreme Lord as *Idam Brahma āyātī* (IV. 3. 37) leave no room for doubt that it is the Supreme Lord who is lauded in IV. 3. 37 and not the individual self, to the exclusion of the Lord. It would be a misuse of language to elevate the Jīva, till now caught in the meshes of transmigration, to the status of a King.²⁴ Thus, the opening (*upakrama*) and the end (*upasaṃhāra*) of the Jyotir Brāhmaṇa make it abundantly clear to the discerning eye that it is the Supreme Lord who has been celebrated by Yājñavalkya in this Brāhmaṇa as the unfailing, independent Light of man. (*Ātmajyotiḥ Puruṣaḥ*).

The closing section as interpreted by Madhva very impressively brings out the fact that the Lord is not only the guiding light of Jīvas in their daily experiences of waking, dreaming and sleep, but of their migrations to different worlds and back and finally in leading them to their salvation.

Śankara's interpretation of 'Brahma' in *Idam Brahma āyātī* (IV. 3. 37) as (the individual self who is) the doer of karma and the enjoyer of its fruits (*īnam brahma kartṛ bhoktṛ ca*) deprives

24. The comparison with the King will be hardly consistent with the miserable plight of the Jīva parting from life on earth in acute distress, 'panting for breath' - according to S.'s interpretation of (*Brh. Up.* IV. 3. 38.) Note that in M.'s interpretation 'utsarjat' refers to the leaving behind of the body (and not to gasping). And the person chiefly referred to is not the Jīva but the Lord.

the word of its established primary sense as the Brahman of Vedānta.

Having thus removed the Supreme Lord from the picture, Śaṅkara is hard put to it explain satisfactorily the purpose of making two parallel statements *idam brahma āyāti, idam āgaccheti*, to refer *only* to one person. This cannot be explained as a token of regard (ādhara). In such cases, the same wording is required in principle – as in *Aho darśantiyā aho darśantiyā*—whereas here there is difference in wording, which shows that two different persons are intended to be referred to – the Supreme Lord and the Jīva, and *not the Jīva alone*, as Śaṅkara would have it.

This is a crucial point. Śaṅkara has been harping on the King's repeated requests to Yājñavalkya – *Sir, instruct me further for my Liberation* (IV. 3. 33) But his interpretation of the entire discourse does *not* take us an inch *beyond* the souls' *Suṣupti* and physical death. The situation is hardly complimentary to Yājñavalkya.

ŚĀRĪRA-BRĀHMAṆAM (IV. 4. 1-25).

This Brāhmaṇa gives us further details (in continuation of what has been stated in the closing part of the Jyotir-Brāhmaṇa), as to what happens when the Jīvātman *who is ripe for Mokṣa* is at the door of his final death. This comes out clearly from the reference here (IV. 4. 4) to the destruction of the Jīva's Avidyā (*avidyām gāmāyitvā*) and getting a more auspicious body (*Kalyāṇataram rupam*).

Before death comes, the Jīva loses his outward consciousness and approaches (*nyeti*) the Lord who is the giver of strength to all creatures (*balyam*). At that time, all the deities of the senses in their resplendent forms (*tejomātrāḥ*) move with him towards the Lord. Gathering the Jīva with him, the Lord makes his way to his place in the heart.

When the Lord who has been directing the Jīva's external activities from his position in the right eye (*cākṣuṣaḥ puruṣaḥ*)¹ turns back to the heart (which is his special seat), the Jīva is no longer in a position to perceive external reality.

When the Lord and the Jīva whose special places are in the heart² unite themselves with *their own respective presences in the heart* of the Jīva, they say the man is not perceiving anything outside. When their presence is similarly withdrawn from each of the other senses into the heart and thus get unified (*ekibhāvati*) with their own respective basic Forms in the heart, they say the man does not hear, smell, touch or understand.

1. The Lord in the right eye has been called 'indha' (the kindler) – *Bṛh. Up.* III. 2. 2. See also
Dakṣiṇākṣimukho viśvaḥ.

दक्षिणाक्षिमुखो विश्वः ।

(*Māṇḍūkya Up.*)

2. In the waking state of Jīvas the Lord is specially present in the right eye to direct external perception.

Jāgarite akṣyādiṣu vīśeṣeṇa sannihito bhavati.

जागरिते अक्ष्यादिषु विशेषेण सन्निहितो भवति ।

(*M. Ait. Up. C.*). The Lord is present in one form in the heart. The Jīva pervades the different parts of his body with the attribute of his illuminating consciousness only

(See *BS. II. 3. 26*).

Then, when the Jīva, about to be released from bondage, gets near the Lord in the heart, the tip of the Jīva's heart is lighted up by the Lord and thro' the route thus brightened the Lord takes the Jīva with him and goes out of the body either thro' the eye or the aperture in the skull or thro' the ear according as the enlightened Jīva is eligible to stay in the worlds of the Sun or of Brahmā or the Lord Himself or of other deities as the case may be, before finally going to the world of Mokṣa.

The deity of chief breath (Mukhya Prāṇa) follows the Lord when He goes out of the body. The other deities of the senses follow Him. The Lord leaves the body (which He has been sustaining for the Jīva) taking with Him the Jīvātman (*Savijñāno bhavati*) and riding him (*vijñānam anvavakrāmati*). The presiding deities of the Jīva's knowledge (Brahmā) and works (Garuḍa) and of his intrinsic fitness or Svarūpayogyatā (and the goddess Śrī) also accompany the Lord.

It will thus be seen that according to Madhava's interpretation of the Śārīra Brāhmaṇa, the entire process of *utkrānti* of the Jīva fit for Mokṣa is dominated by the Lord's leading role, the Jīva being passively led. It is the Lord who is described as the Cākṣuṣa-Puruṣa. The *ekībhava* spoken of is not the unification or merger of the Jīva with Brahman or the embodied self with its own pure self as made out by Śaṅkara, but the unification of the self with its own basic presence in the heart and the unification of the Lord's Form in the right eye with His own Form in the heart. Śaṅkara explains that the word *Vijñāna* in *Brh. Up.* IV. 4. refers to the hazy sort of comprehension as one has in the dream state and not true vivid knowledge. It is this hazy sort of knowledge in the form of impressions (*saṃskāras*) that the Jīvātman takes with him when he leaves

the body. Dr. Radhakrishnan takes a different view and translates *Sa vijñāno bhavati* as "he becomes one with intelligence" and the next sentence as "*Sa vijñānam anvavakrāmati*" as "what has intelligence departs with him" - probably meaning the Liṅgadeha. Madhva is in a position to take vijñāna in its undiluted sense of the individual self himself, on the authority of the Kāṇva recension of *Bṛh. UP.* (III.7.22) which is corroborated by its counterpart "Ātman" in the Mādhyandina text. He is not, therefore, obliged to dilute the meaning of the word Vijñāna as Śaṅkara has been obliged to do, by viewing the entire recital as dealing exclusively with the exit of the Jīvātman alone without giving the rightful place to the Supreme Lord in master-minding the whole process of the *Utkrānti* of the enlightened Jīva on the road to Mokṣa. We have already seen that irrespective of whether the exit of the Jīva is during a death in the natural course leading to a rebirth or final death leading to Mokṣa, the Lord remains *in command*. It needs no repetition that Madhva's approach to the career of the Jīva in all its stages, from the beginning to the end, is in full conformity with the primacy of the Lord as the central subject of the philosophy of the Vedānta. Dislodge Him altogether or shelve Him to a secondary place and you will have a *Brahma-Mīmāṃsā* without Brahman-like the staging of Hamlet without the Prince Denmark.

IV. 4-4 describes how the Lord arranges the exit of the Jīva from his body, on his way to Mokṣa, with a couple of illustrations. A caterpillar reaches the end of the blade of grass he has settled on and gets a foothold on another blade and then draws itself up after relinquishing its hold on the former blade) Similarly the Lord endows the Jīva with saving knowledge, puts an end to his beginningless ignorance (*avidyām gamayitrās* and throws off the Jīva's physical body (*idam śarīram nihatyā*)

and reaches to the Jīva's subtle form (svarūpadeha) and draws Himself up from the fallen body. Or, like a goldsmith who melts down gold-ore, refines it and makes new and newer things out of it, the Lord burns up the beginningless dross of Avidyā, kāma and karma of Jīvas, in the fire of His power³ and gives them new forms⁴ according to their fitness, such as of a Brahmā, a Prajāpati (Rudra), Pitṛ, Gandharva, etc.

The illustration of the goldsmith brings out two points that prior to the refinement by the goldsmith the gold-ore has only the *potential fitness* to be pure gold. In the same way, the Jīvas too have their own potential fitness to be released by the removal of their beginningless dross of Avidyā etc.⁵ *But this cannot be done by themselves. It is only God who can do it for*

3. *Exam sa bhagavān viṣṇuḥ jīvasvarūpasya yam malam
avidyākāmaḥarmādyam ātmāgnau nāśya sarvakṛt.
Svecchayā kurute tasya tadyogyam tasya muktigam.
Pitṛjīvasya pitṛyam sa gāndharvam tasya caiva hi.
Brahmaṇo brāhmamāyeti nityānandasvarūpakam.* (M)

एवं स भगवान्विष्णुः जीवस्वर्णस्य यन्मलम् ।
अविद्याकामकर्माद्यं आत्माग्नौ नाश्य सर्वकृत् ।
स्वेच्छया कुरुते तस्य तद्योग्यं तस्य मुक्तिगम् ।
पितृजीवस्य पित्र्यं स गान्धर्वं तस्य चैव हि ।
ब्रह्मणो ब्राह्ममेवेति नित्यानन्दस्वरूपकम् ॥

4. *Pūrvānanubhūtatvāt navataram abhavti.* (M)

पूर्वाननुभूतत्वात् नवतरं भवति ।

5. *Pūvam tu योगyatāmātram dvijatvam bālake yathā.* (M)

पूर्वं तु योग्यतामात्रं द्विजत्वं बालके यथा ।

them. The second point is that the goldsmith subjects the ore to a process of purification. *The Lord then is the goldsmith and the Jiva whose Avidyā has to be removed is the ore. The ore does not melt itself into refined gold: It submits passively to the goldsmith initiative. This gives the whole case away for the doctrine of oneness between the Brahman and the Jiva who is to attain release.* In the light of this obvious finding, the subsequent description in IV. 4.6 - "His Prāṇas do not go out of him. Being Brahman he attains Brahman" has to be understood in the sense that Jīva duly qualified to attain Mokṣa, having become brimful of the thought of Brahman and attuned his desires to the will of Lord (ātmakāmaḥ, āptakāmaḥ) reaches Brahman (brahmāpyeti). The transitive verbs 'apyeti' and 'samaśnute' cannot be explained in terms of an identity relation. On the theory of oneness, the proper wording would be *Brahmaiva san Brahma vijānāti*. (Being Brahman he comes to know he is Brahman). There is no propriety in saying he reaches (apyeti) Brahman. Even the necklace round one's own neck which the wearer has forgotten and goes about searching for it, is said to be 'found' and not 'obtained' (prāptam). Take the analogy of a Prince brought up among shepherds in ignorance of his princely identity. Coming to know of it later, the person would only say to himself 'I know now that I am the Prince' - but not 'I now join the Prince (apyemi).

IV. 4. 5. extols the Lord's Majesty as beyond all finite understanding. He is far (śoḥ) and near (ayam) all - pervasive (ātmā) of infinite attributes (brahma)⁶ of superabundant intelligence (vijñānamayaḥ). But His intelligence is not

6. Note that M. gives separate meanings and significance to the string of words *Śa vā ayam ātmā brahma* etc. which others pass over without much attention.

derived from *Vijñānatattva* (*avijñānamayaḥ*). Then follow a series of positive-cum-negative descriptions of the Lord. He is (*Manomaya*) the source of all thought but his thought is not a product of *manastattva* (*amanomayaḥ*). He is *Prāṇamaya* (all-energy) but his energy is not derived from *Ahamkārikāprāṇa*, therefore He is also *aprāṇamaya*. The string of negatives has to be construed on these lines. The suffix *maya* applied to His attributes are all of them to be understood in the sense of superabundance or their constituting the essential nature of Brahman's *Svarūpa*.⁷ As the seer of all, He is *Cakṣurmaya*, as independent hearer of all He is *Śrotramaya*. As the bearer of all He is *Prithvimaya*; but he is not of the earth, earthy (*apṛithvimayaḥ*). He is space as He provides room for objects to abide in (*Ākāśamayaḥ*).⁸ He is *Kāmamaya* as he desires to create and sustain the world by His own nature. He is antagonistic to all evil and therefore '*Krodhamaya*' but his anger is unlike ours (*akrodhamaya*). He is *Dharmamaya* having infinite bliss, knowledge and other attributes (*dharma*), but He has no material attributes (*adharmamayaḥ*). He is 'that' (*tat*) as He is the same now as before. He is 'Yat' - being the same inside beings as well as outside of all. He is 'etat' as He is the same infinite now and forever. He causes *Jīvas* to do things according to His will in conformity with their deserts. The Lord being possessed of such a nature, the *Jīva* does what the Lord impels him to do in keeping with his deserts. Hence they say the *Jīva* follows the Lord's will (*Kāmayamānaḥ*).

7. *Prādhānye ca moyaḥ proktaḥ svātantrye ca yatto bhavet.*

प्राधान्ये च मयद् प्रोक्तः स्वातन्त्र्ये च यतो भवेत् ।

8. *Avakāśaprabātvāt ākāśamaya iryote.*

अवकाशप्रदातृत्वात् आकाशमय ईर्यते ।

Incidentally describing the lot of the transmigrating self-
Yājñavalkya says – attracted by the desires for earthly and
heavenly rewards the Jīva performs various Kāmyakarmas and
reaping their fruits comes back again to do so. Such is the fate
of the desire – bound (*kāmayamāna*).

Then follows (IV. 4.6) the description of the enlightened Jīva
ripe for Mokṣa. (*Atha akāmayamānaḥ*). He has learnt to
attune his wishes to Lord's will (*a-kāmaḥ*). He has no unworthy
wishes (*niṣkāmaḥ*) Even in respect of worthy desires his wishes
are attuned to the Lord's (*akāmaṁayaḥ*). He has realised his
chief objective in life (*āptakāmaḥ*). His sole object of desire is
the Lord (*ātma-kāmaḥ*). The vital airs of such person do not
depart from him in Mukti i.e. to say, he is not subject to death
thereafter and therefore his Prāṇas do not depart from him.
This is a very meaningful explanation of a much disputed text
in the Upaniṣads.

The next *mantra* (IV. 4. 7) accordingly points out that the
Mukta enters into Para Brahman in Mahāpralaya (passively)
and coming out of the state of Pralaya he is again in active
communion with the Lord. (*atra brahma samuśnate*). He has
transcended death once for all. The mortal so far (*pūrvam
martyaḥ*) now (*atha*) becomes immortal (*amṛto bhavati*).

The concluding part of IV. 4. 7 makes it clear that the
Mukta does not attain any parity of status with the Lord after
becoming released. We have already shown the implications of
the two illustrations of the caterpillar and the goldsmith
which make clear the leading role of the Lord Himself in help-
ing the Jīva to attain Mokṣa.

The remaining portion of the Brāhmaṇa contains a number
of verses bearing on different aspects of the Lord's Majesty such

as the integration of His countless attributes with His Being, the five forms and colors of the Lord's manifestations, the importance of acquiring knowledge of the Lord *here and now*, the duty of the enlightened one to spread and propagate true knowledge and be ready to counteract the spread of false knowledge (*avidyā*). The eloquent praise of the Lord⁹ as the Lord of all, Master of All, who neither waxes thro' karma, nor wanes without it - the great embankment which holds together the world and whose supplicants in the enjoyment of their joy in Mokṣa, released souls are (IV. 4. 22), and the resounding words : *Eṣa nityo mahimā Brāhmaṇasya*—"Such is the Majesty of the Lord *as we know Him from the Vedas*"¹⁰ leave absolutely no room for doubt that the Lord's Majesty (*mahimā*) is indeed the central theme of the Śārīra - Brāhmaṇa. ¹¹

9. *Sarvaṣya vaśī servesyeśārṇṇaḥ servasyādhipatiḥ na sādhunā karmaṇā bhūyān no evāsādhunā kanyān* (IV. 4. 22)

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः न साधुना कर्मणा भूयान्
नो एवासाधुना कनीयान् ।

10. *Vedākhyabrahmaṇāṇyatvād viṣṇuḥ brāhmaṇa ucyate.* (M)

वेदाख्यब्रह्मणाप्यत्वाद्विष्णुः ब्राह्मण उच्यते ।

11. The next two Brāhmaṇas are the Maitreyī Brāhmaṇa (IV. 5. 1-15) and the Vamśa Brāhmaṇa giving the list of teachers of Brahmanavidyā (IV. 6.). The present Maitreyī Brāhmaṇa is more or less identical in content with its first version given in II. 4. 1-14 already dealt with. One very important passage in the second version is *Avināśī vā are ayam ātmā onucchittidharmā* (IV. 5. 14) which has been discussed by me under II. 4.

ADHYAYA V

The fifth and the sixth Adhyāyās of the *Bṛhadārāṇyaka* Upaniṣad deal with ancillary meditations connected with the various Vidyās propounded in the first four Adhyāyās. The presence of a Vamśa Brāhmaṇa (List of Teachers) at the end of Adhyāya IV is taken by some modern scholars to establish that originally the *Bṛh. Up.* was concluded here and that the two succeeding Adhyāyās were a later addition. Curiously enough, the last Adhyāya too has its own Vamśa Brāhmaṇa at the end. Traditionally also the last two Adhyāyās are regarded as *Pariśiṣṭas* (or *Śeṣabhūta*).

BRĀHMAṆA – I (V.1).

This Brāhmaṇa arises by way of clarifying a doubtful position whether there is any mutual difference in the Five Forms and colors of the Supreme Brahman present in *Hita-nāḍis* as referred to in *Bṛh. Up.* IV.4.9. This is set at rest here by reaffirming the truth indicated in passing in IV.4.20 with a clear enunciation that all Forms and manifestations of the Supreme Lord—such as Antaryāmi forms in the hearts of countless beings and in the elements of nature and the *Viśva*, *Taijasa*, *Prājña* and other Forms controlling the daily life and states of the persons – and above all the various *Avatāra* Forms of the Lord are all of them equally and uniformly infinite in the power and potency of their attributes. The source-Form (*mūlarūpa*) of the Lord is infinite (*pūrṇam*) in all its attributes. So too are Its manifested Forms such as the *Avatāra*s celebrated in the *Śrutis* and *Smṛtis*. From that infinite Being (*adaḥ*) this (*idam*) infinite being emerges (*udacyate*). When the root

Form takes back or absorbs within itself (*ādāya*) the Manifested Forms, it remains the same infinite (*pūrṇameva avaiṣyate*). The priority or posteriority in time and place between their coming to be perceived by others makes no difference to their infinitude of content or their absolute identity of being.

Na deśa - kālasāmorthyāt paurvāparyam katham cana (M)

This is one of the great mysteries of the Divine Nature. Therein lies the fulfilment of Theistic doctrine of the ontological relation between the Deity and its manifestations on the one hand and the countless attributes of Divinity to the Deity itself. Centuries ago the Upaniṣads said the last word on the subject.

Ekadhaivānūdraṣṭavyam neha nānāsti kiñcana

एकैवानुद्द्रष्टव्यं नेह नानास्ति किञ्चन ।

(Brh. Up. IV. 4. 19 - 20)

Yadeveha tadamutra yadamutra tadanviha.

Mṛtyoḥ sa mṛtyum gacchati ya iha nāneva paśyati.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ।

(Kaṭha. Up. II. 1. 10).

Christian and Islamic theology are still feeling their way towards an unequivocal acceptance of this truth.¹ Credit goes

1. Cf. "Adherents of Trinitarian religions persuade themselves by a jugglery of words that they believe in One God and the best that has been said on the subject is that it is a mystery of which no rational explanation is possible".

S. Radhakrishnan, *Eastern Religions and Western Thought*, 1940, p. 343.

"At present Christianity is still encumbered with its Trinitarian and Christological superstructures," from - 'Importance of Dvaita for the Christian West' article published by L. Stafford Betty, California in Dr. B. N. K. Sharma's 70th Birthday Com. Volume Bombay 1979.

to Madhva for discovering the *locus classicus* of this great doctrine of Theism in the body of the Upaniṣads and the Sūtras and given it renewed currency and its place of honor in the philosophy of the Vedānta.

Śaṅkara interprets the word *adaḥ* in this *mantra* as the unconditioned Brahman and *idam* as the conditioned (by attributes of creatorship, etc.). But he is not prepared to accept the conditioned and the unconditioned Brahman to be infinite in the same sense tho' the Śruti says so : *Pūrṇam adaḥ pūrṇam idam* without reservations. His view is that by rescinding the conditioned aspect by true knowledge the conditioned comes to be recognised as the unconditioned and the infinite. This reduces the two plain categorical propositions of the Upaniṣad "That is infinite; This is infinite" – into a single proposition – viz. that the "That" (*adaḥ*) alone is all the while and in strict truth the infinite (*pūrṇam*) not the *idam* (this) also as such. In other words, the position of the Upaniṣad would be '*Pūrṇam adaḥ*' – only; '*not Pūrṇam idam*' as well; In Śaṅkara's philosophy, to be conditioned is a mark of finitude (*paricchinnavam*) What is '*paricchinna*' is *apūrṇa* (finite), limited. As we all know *paricchinnavam* in his philosophy is one of the grounds (premise) of *mithyātvam* (unreality) – of the world (cf. *Vimatam mithyā dṛśyatvāt jadatvāt, paricchinnavāt śuktirūpyavat*).

Dr. Radhakrishnan holds that *Pūrṇam idam* refers to "the manifested world presided over by the Personal Lord" (*Principal Upaniṣads* p. 289). He writes – "While this world is infinite, it has its roots in the Absolute". Certainly, the world has its roots in Brahman. But can it be styled "infinite" on that account? The Professor says: "the manifested world does

not take away from the fulness or integrity of the Absolute" (*ibid*). All this merely hides the naked truth that the manifested world as such is not infinite. We have already seen under *Bṛh Up.* (III, 4, 5) that Śaṅkara regards the manifested world as *ārtam*. What is *ārtam* cannot possibly be *pūrṇam*. These philosophical difficulties show that we cannot get away with the interpretation of *idam* in the *mantra* *Pūrṇamadah pūrṇam-idam* in the sense of a conditioned Brahman and the manifested world. The posifrom is not improved in Svami Krishṇānanda's *Tr. of Bṛh. Up* (Divine Life Society, Rishikesh). The interpretation of *adah* and *idam* given by Madhva suffers from no such difficulties and has much to commend it. The Brāhmaṇa goes on to describe the Supreme Brahman with the words *Om kham brahma, kham Pūrāṇam* and *vāyuram kham*.

Śaṅkara takes these as referring to the Pratīkopāsanā of Omkāra and takes the first *kham* in the sense of non-elemental Ākāśa (*paramātmākāśa*) and the second one (*vāyuram kham*) as elemental Ākāśa (ether) – where the wind abides and blows.

Madhva does not subscribe to Śaṅkara's definition of what constitutes Pratīkopāsanā. To him there is no place for any sort of superposition of the idea of Brahman on a Pratīka (symbol) in any of the Upāsanās taught in the Upaniṣads. Brahmopāsanā to Madhva is actual Upāsanā of the Supreme Brahman who (as immanent in all finite reality) is also present in any given Pratīka. However, the present context, according to Madhva, is not one of Pratīkopāsanā. It is a direct Upāsanā of Brahman as *om kham brahma, kham pūrṇam* and *vāyuram kham*. All these words denote Brahman directly. "Om" expresses the meaning that the Supreme Brahman is possessed of infinite attributes - for infinite are the attributes woven into its

being : *Otāh sarvagunā yasmād asmin om Viṣṇu ucyaṭe*² It is eternal, beginningless (*pūrāṇam*), allpervasive (*brahma*), effulgence (*prakāśātmakam*). It is of all-blissful essence (*śhoni*) and gives delight to Vāyu (*Mukhya Prāṇa*) *Vāyo ratidam* (*Vāyuram*). It may be useful to recall here that Vāyu has been described in *Bṛh. Up. II. 2. 1* as the child (*śiśu*) tethered to the Lord (*Prāṇas sthūṇā*). We also find the word '*ram*' used in *Bṛh. Up. V. 12* in the sense of giving delight³ which lends weight to Madhva's interpretation of *Vāyu-ram*, here, as "giving delight to Vāyu".

The Brāhmaṇa concludes by saying that the knowers of Brahman call it "Veda" - not only because Brahman is of the essence of knowledge (from *Vid*) but also because it is only with the help and grace of the Flawless One (*a*) - viz. Brahman that one knows what is worth knowing in life.

*Vedo'yam Brāhmaṇā viduḥ. veda u anena ena yad
Veditavyam*⁴

2. Cf. *Otatvavācī hyoṅkāro Vaktyasau tadgunotatām.*

ओतत्ववाची ह्योङ्कारो वक्त्यसौ तद्गुणोत्तताम् ।

(M. Anuryākhyāna)

3. *Prāṇo vai 'ram' prāṇe khalvimāni bhūtāni ramante.*

प्राणो वै 'रम्' प्राणे खल्विमानि भूतानि रमन्ते ।

- 4 वेदैनेन यद्वेदितव्यम् ।

Madhva reads an additional *ena* after *anena* in the text while Śaṅkara reads *Vedainena yadveditavyam*¹. In Madhva's interpretation *ena* is the instrumental singular of '*a*' the name of Supreme Lord, as given in '*A*' iti *brahma*² (*AA* II.3.8) meaning 'flawless' - based on one of the three meanings of the negative : *Amānonāḥ pratipedhavarane*³. *Pāṇ* 1.4.57) Cf. also :

'अ' इति ब्रह्म । अमानोनाः प्रतिषेधवचने ।

BRĀHMANA V.2.1-3 :

This Brāhmana teaches the universal humanitarian code of ethics and right living for all mankind with the help of a parable of the Devas, men and Asuras seeking instruction from the four-faced Brāhmā.

They are all given a single syllable 'da' by way of such instruction when they approach Prajāpati severally.

The Devas find themselves instructed to practise self-control and restrain their pride of power and strength. The men feel instructed to practise charity and give up greed and avarice. The Asuras feel themselves instructed to be compassionate and cease taking pride and delight in the use of brute force on others. Viewed in a more comprehensive sense the three virtues of *dama*, *dāna* and *dayā* are worthy of being practised by all classes of thinking men. The Upaniṣad adds that Nature herself counsels the practice of these redeeming virtues, thro' the echoes of thunder resounding with the sounds *da. da. da*. This deep socio-ethical message to humanity conveyed through the rumblings of thunder bears testimony to the salutary ideals and lofty imagination of the great seers and Brahmanvādins of ancient India.

(Gaṇa sūtra under Akāro anyābhāvaciruddhāvācī). Tasmāt pāratantryālpagūṇatvādisarvavastusvabhāvaviruddhasvabhāvam, svatantram pūrṇaguṇam sarvajīvajadebhyo anyat ajñāna-duḥkhālpavapāratantryoṣpaitsināśādisarvadoṣavarjitam brahmaiva 'Ā' śabdārthaḥ.

(M. AĀ. Bhāṣya II. 3.8)

अक्षरोऽन्यामाविरुद्धवाची । तस्मात् पारतन्त्र्याल्पगुणत्वादिसर्व-
वस्तुस्वमाविरुद्धस्वमावं, स्वतन्त्रं पूर्णगुणं सर्वजीवजडेभ्योऽन्यत्,
अज्ञानदुःखाल्पस्वपारतन्त्र्योत्पत्तिनाशदिसर्वदोषवर्जितं ब्रह्मैव 'अ'-
शब्दार्थः ।

(M. AĀ. C. II. 2.5)

BRĀHMAṆA V. 3 :

This Brāhmaṇa teaches the Upāsanā of the Lord as "Hṛdayam". The Lord is to be meditated upon as "Hṛ-da-ya" in the sense that He takes for Himself (*hr*) His share of the oblations in sacrifices (see *Gitā* IX.24). He gives knowledge (*dā*) and leads the Jīvas to their deliverance (*yā-payoti*).

BRĀHMAṆA V. 4 :

This Brāhmaṇa tells us that the Lord is to be meditated upon as 'Tat' (all-pervasive) because He remains uniformly the same now, in the past and in the future. He manifests Himself as Sat (Vāsudeva).

BRĀHMAṆA V. 5.1-4

The subject of the meditation on the Lord as Satyam is continued here. It is enjoined that the Lord should be meditated upon as present in the solar orb as 'Āditya' receiving the oblations in sacrifices and as present in the right eye of Jīvas. He is here called by the name "Āpah"¹ the all-protecting Vāsudeva. He creates Brahmā in the beginning and Brahmā creates the other Devas. They all worship the Satyam-Vāsudeva. The name 'Satya' has three syllables - 'sa', 't' and 'ya'. The first and the last syllables form 'Satya'. The

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1. 'Āpah' cannot refer to the primeval waters here as Śaṅkara understands it. For the waters being themselves created cannot have existed *as such* in Mahāpralaya. Nor can *āpah* be construed here in the sense of their proto-form as undifferentiated. For they could not have created the Supreme Lord 'Satya' as stated in the text. This 'Satya' cannot be taken in the sense of the Four-faced Brahmā because the latter's creation by Brahman is separately mentioned in the text.

middle one (t) is purely euphonic and has no distinct meaning. 'Sat' means destroyer of ignorance (from 'sad'-to disintegrate) and 'yā' signifies leading to deliverance.

These two forms of the Lord Vāsudeva as Satyam in the solar orb and in the right eye of Jivas rest in each other. The Lord in the solar orb rests in the right eye thro' His rays. These rays in the eye of the Jivas enable them to perceive things and extend the vision as far as the solar orb. The Lord's presence in the right eye is to be known from the fact that when He decides to leave the Jiva's body making His exit thro' the eye, the Jiva will not be in a position to perceive the rays of the Sun (which the Lord withdraws from his sight) and he will be seeing only the bare solar disc. This is a sign of his impending death - which may take place instantly or within seven days².

To facilitate the meditation of the two Forms of the Lord Vāsudeva (satyam) in the solar orb and in the right eye, the Brāhmaṇa specifies their respective limbs and their secret names. The Lord's head in the solar orb and in the right eye of Jivas has the name of (the Vyāhrti) *bhūh*, which means the protecting one. The right arm is called 'bhu' - the source of

2. *Yadorkramiṣyan bhavati suddhamevaitanmaṇḍalam paśyati, nainamete rāsmayah pratyāyanti.* (V.5-2).

यदोर्कमिष्यन् भवति शुद्धमेवैतन्मण्डलं पश्यति, नैनमेते रश्मयः प्रत्ययन्ति ।

..... *nāśya pratyante hi rāsmayah.*

Tatkāṇe nityamenaisa keśāñcīt snptabhīrdīnaiḥ.

(M)

..... नास्य प्रतीयन्ते हि रश्मयः ।

तत्काले नियमेनैव केशादिन् सममिः दिनेः ॥

creation and the left arm is called 'rah' the source of destruction³ (of the world). The right foot is called 'ra' the giver of the svarūpānanda of Jīvas in Mokṣa and the left foot as the bestower of knowledge is called 'var'. The Lord's head is spoken of as the protector because the Lord protects the souls with His gracious look and words of saving knowledge and the organs of sight and speech are located in the head.

The secret name (Upaniṣad) of the Lord present in the right eye of Jīvas is 'aham' meaning the undeducible (a-heyam)⁴. It is not correct to hold that this name "aham" is the name of the self (pratyagātman). For the Upaniṣad has described the head, arms and feet of this Being in the right eye (akṣisthapuruṣaḥ). But the Jīvātman has no separate head, arms and feet in his right eye. It is the Jīvātman's form located in the heart that comes to be present in a special manner in the right eye in the waking state. And the secret name of the Lord in the solar orb (for meditation) is "savar" which means 'shining brightly' or illuminating the whole world (prakāśanāt). One who knows the Lord in this way and meditates on Him is released from his sins and gets rid of (sañjahāti) the evil influences of Kali.

3. 'Bhū' sattāyām. Sattā ca rokṣaṇarūpaḥ. sātergatvarthasāde, 'naṣṭa' ityartho 'gata' iti prayogāt. Vināśinā 'rah' ityuktaḥ. (Raghūnātha)

‘मू’सत्तायाम् । सत्ता च रक्षणरूपैव । वातेर्गन्तव्यत्वात्, ‘व’ इत्यर्थे ‘गत’ इति प्रयोगात् । विनाशनात् ‘वः’ इत्युक्तः ।

4. For this meaning of "aham" as explained by Maṇḍiśa see also the earlier context (I.4.1⁰). Śaṅkara also agrees that the form "aham" is derived from the root hā - to abandon. 'Aham' iti pratyagātmabhūtatvāt. Pūrvaṇat (āntar) Jahāteśca (rūpam) - Brh. Up. (V. 5. 4) He leaves the initial 'ā' - unexplained.

BRĀHMANA I. 6 :

After explaining the upāsana of the Lord as present in the solar orb and one's right eye, the Upaniṣad now precribes His meditation as being present in the heart of the upāsaka. The Lord in the heart is to be meditated upon as Manomaya - of the nature and essence of supreme Knowledge (*mahājñānātmake*). He is the "Puru - ṣa" endowed with the six sovereign attributes (*pūrṇa - ṣoḍgunah*). He is 'satya' - full of auspicious attributes (*śad - guṇa*). He is transcendental effulgence (*bhāḥ*). His measure in the heart of man is that of a grain of rice or barley. He rules all and is the prime mover (*ana*) of all other deities invested with limited rulership of different sectors and He controls all.

BRĀHMANA V. 7 :

The meditation of the Lord as 'Vidyut' is taught here. He is Vidyut - who knows all. *Vidānāt* (from 'vid' to know), also because He sunders (from 'do' to cut off) our frontal ignorance completely (*vī*). He removes the sins of those who know this and meditate on Him as "Vidyut" and enable them to realise Him (*Vidyati* 'ātmānam vedayati antaryāmi').

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1. As already indicated in earlier contexts, the suffix *maya* added to the Lord's attributes signifies their superabundance (*prācurya*) or their constituting His essential being (*tādātmya*). The reference simply as *bhāḥ* explained by Śaṅkara as *bhāḥ eva svarūpam yasya* (who is of the nature of light) should make it clear that Mano - maya also will have to be taken in a similar way. The five forms of Brahman as *annamaya*, *prāṇamaya*, *manomaya*, *viññānamaya* and *ānandamaya* taught in the *Taitt. Up.* have all been explained by Madhva in the same sense of superabundance and *prādhānya*.

BRĀHMAṆA V. 8 :

This Vidyā is a meditation on Sarasvatī the presiding deity of all speech and Vidyās. She is to be meditated upon in the form of a cow with four udders - the deities of Brāhmkāra, Vāṣatkāra, Hantakāra and Svadhākāra.¹ The gods subsist on the first two udders, men on Hantakāra and the Pitṛs on Svadhākāra. Her Lord (*Vṛṣabha*) is Mukhya Prāṇa and Rudra the presiding deity of the mind is her calf.

BRĀHMAṆA V. 9 :

This is a meditation on the Supreme Lord as 'Vaiśvānara' and not on the gastric fire or the fire - god. The Supreme being present in the gastric fire and Agni makes it possible for gastric fire and the fire - god to digest the food eaten. The term Vaiśvānara as applied to the Lord is explained by Mādhva as a compound of *Vaiśva* and *anarah*. The Lord is "Vaiśva" possessor of all attributes. He is never subject to any of the four kinds of loss or destruction of personality² (*ā samyak na riyate*). His praises are being sung constantly by Mukhya Prāṇa. Its sound can be heard by closing one's ears and listening to it.³ But when the Lord is about to depart from the body of the soul this sound ceases to be heard any more. That is a sign of death coming.

1. Different 'hail - words' used in the sacrifice, such as *Svadhā*, *Vāṣaṭ*, etc.

2. *Anityatvam dehahāniḥ duḥkhaḥprāptirepūrṇatā. Nāśaśca-
vidhaḥ proktaḥ.....* (M. GT. II. 17)

अनित्यत्वं देहहानिः दुःखप्राप्तिरपूर्णता ।

नाशश्चतुर्विधः प्रोक्तः ॥

3. Śaṅkara takes it to be the sound produced by gastric fire when food is being digested.

BRĀHMAṆA 11 :

This Brāhmaṇa deals with the topic of the Jīva's exit from the body already referred to in Adhyāya IV and gives some details about the route traversed and the guides on the way. When the Jīva departs from the world, he first reaches Pravaha Vāyu⁴ who opens out for him like the hole of a chariot wheel for his upward journey. He then finally reaches Āditya after going thro' Ahar and others who make for him a hole like the one in a musical instrument. Going up through it he comes to the Moon's world and thro' Vaiśvānara and others comes to Mukhya - Prāṇa and then finally to the world of Brahmā which is beyond sorrow, beyond frost - viz. the world of Caturmukha-Brahmā where he tarries till Brahmā himself attain Mokṣa.⁵

BRĀHMAṆA V.12 :

This Brāhmaṇa prescribes a meditation of the Supreme Brahman to be practised by Jñānins when they are in prolonged ailment which makes it impossible for them to carry out the active round of spiritual sādhanas as in normal health. By its very nature, then, the upāsana prescribed here is intended for advanced Jñānins only, in the circumstances indicated. It cannot, therefore, be turned into a cheap alternative to one's duly recognised codes of spiritual Sādhanas and obligations for all and sundry.

The true Jñānin in acute illness need not indulge in remorse and self-pity. He will do well to meditate on his illness itself as a form of Tapas sent by the Lord to cleanse him of his karma. He shall think of his dead body being carried to

4. Called Ātivāhika in *BS.* IV.3.4.

5. *Muṇḍaka Up* III.2.6.

the cremation ground as a holy pilgrimage that he will be making to the forest as a Vānaprastha and visualise the actual cremation of his own body, as a Pañcāgnitapas, to reach the Lord.

It is not to be construed from this that Jñānins should take to this upāsana *only when they are hopelessly ill*. They should condition themselves to look upon illness when it comes upon as a God-sent form of involuntary penance to cleanse them to be carried out *cheerfully*, as His pleasure, But no penance performed without the true knowledge of the Lord's Majesty will be of any use.

There can be little doubt that this sort of upāsana presupposes the highest sense of spiritual commitment of oneself to the Lord's Will to look calmly upon the various stages of one's own death and dying in the past or the present life as a Tapasyā and a test of faith sent down by God Himself.

Śaṅkara regards this Brāhmaṇa as a piece of general advice that sickness and suffering must be endured without chafing under them. Madhva's interpretation shows how even sickness and suffering can be sublimated as a sādhana towards God-consciousness and realisation.

BRĀHMAṆA V.13 :

This Vidyā is concerned with the intimate relationship between Vāyu and Hiraṇyagarbha in the part played by them in maintaining the lives of creatures in health and happiness, by their mutual interpenetration in the body. They should accordingly be meditated upon as such.

The Brāhmaṇa opens by saying - some look upon the Four-faced Brahmā the presiding deity of food or matter (*annam*), as

not depending on any deity or principle other than the Supreme Brahman, in accomplishing his task of giving nourishment to creatures. Others similarly hold that the deity of vital energy, Prāṇa, keeps creatures in happiness without depending on any other save the Supreme Lord¹. The Brāhmaṇa points out these views are not correct. (*Tan na tathā*).

The truth is that these two deities have to interpenetrate each other (*anyanyūpaviśau*) in order to be able to keep creatures alive and happy. For, without the presence of Prāṇa, food cannot be digested and will become putrid and without food energy in the body will dry up. Hence the two deities enter into each other (*ekadhābhūyam bhūtvā*) and making themselves properly established (*paramatām gacchatah*) to maintain the body alive and happy.

To a question² as to which one of these two deities is to be taken to benefit more particularly³ by this arrangement, the

1. This key to the understanding of the words (*Annam brahma ityēke āhuh*) is supplied by Rāghavendra Tīrtha in his *Khaṇḍārtha* :

Annābhīmānī caturmukhabrahmā svakārye bhagavadānyana-pekṣa ityēke āhuh.

अन्नाभिमानी चतुर्मुखब्रह्मा स्वकार्ये भगवदन्यानपेक्ष इत्येके आहुः ।

Similarly in the case of.

Prāṇa brōhmetyāhureke.

प्राणो ब्रह्मेत्याहुरेके ।

2. *Kastvanayorekadhābhūyam bhūtvā paramatām gacchatī ?* (V. 12).

कस्तवनयोरैकधाभूय भूत्वा परमतां गच्छति ?

3. See next page.

Brāhmaṇa replies that they benefit *equally*.⁴ For (the delay of) food is 'vi' - as all beings rest on food (pra-viśṭāni) and Prāṇa is 'ram' - source of happiness as all beings derive their happiness (ramante) only on account of the presence of Prāṇa in their bodies.⁵ (Prāṇe hi bhūtāni ramante).

This makes it clear that Prāṇa needs *must place* Hiranyagarbha (annam) in himself and Vāyu, in his turn, by *placing* himself in Hiranyagarbha gives delight (ihrā annam) to beings.

3. Vāyupraveśena brahmaṇaḥ brahmapraveśena sāyoḥca
prayojanasyoktatvāt praiśābhīprāyamāha-brahmarāya-
ranyoanyānupraveśena sāmānyaprayojanam īśaṇādya-
bhāvarūpamastyeva. Viśeṣataḥ prayojanam kasya iti
prābravīd iti sambandhaḥ. (Kāṣṭhīkama)

वायुप्रवेशेन ब्रह्मणः ब्रह्मप्रवेशेन वायोश्च प्रयोजनस्योक्तत्वात् ब्रह्म-
मिप्रायमाह— ब्रह्मवाय्वोरन्योन्यानुप्रवेशेन सामान्यप्रयोजनं शेष-
द्यमावरूपमस्त्येव । विशेषतः प्रयोजनं कस्य इति प्राब्रवीदिति संबन्धः ।

Brahmā niveśanīyaḥ (svātmani) vāyunā. Vāyoḥca anyo-
(brahmaṇaḥ anyonyayorātmani praveśanāt) ratipradah. (M)

ब्रह्मा निवेशनीयः (स्वात्मनि) वायुना । वायुश्च अन्तः (ब्रह्मणः
अन्योन्ययोरात्मनि प्रवेशनात्) रतिप्रदः ।

4. Atah prayojanam tulyam anyoanyānupraveśanāt. (M)

अतः प्रयोजनं तुल्यमन्योऽन्यानुप्रवेशनात् ।

5. 'Prāṇe' iti nimittasaptami

'प्राणे' इति निमित्तसप्तमी

BRĀHMAṆA V.13 :

These four Brāhmaṇas deal with the meditation on Mukhya Prāṇa. Hiraṇyagarbha – Mukhya Prāṇa is the Usher of the souls to their final goal of Mokṣa¹.

After prescribing the combined meditation on 'Anna' (Hiraṇyagarbha) and Prāṇa (Mukhya – Vāyu) the Ūpaniṣad now goes on to prescribe the special meditation on Mukhya Prāṇa as the Uktha or uplifter of souls to Mokṣa (*Utthāpanād ukthanāmā*). He is also to be meditated upon as 'Yajus' because he unites them (*yuj*) with their true forms in release. He is also to be meditated upon as Sāman as he deals equitably with those eligible for Mokṣa. He is 'Kṣtram' the protector (*tra*) from injuries,² for he protects the good souls who meditate on him from being spiritually thwarted by Āsuric influences. Mukhya Prāṇa is able to do all this³ because he exercises authority over the whole world, by God's Will.

1. *Puruṣo mānava etya brahmalokān gamayati*

पुरुषो मानव एत्य ब्रह्मलोकान् गमयति ।

(*Bṛh. Up. VI. 2. 15*)

Prāṇa is called *asurapāpmāviddhaḥ* in the.

Chān. Up. (1.2.1)

असुरपाप्माविद्धः

2. Kālidāsa derives his etymology of Kṣatra (*Raghuvamśa* II- 53) from this passage.

3. *Utthāpanād ukthanāmā vāyureva jagatpatiḥ.*

उत्थापनादुक्थनामा वायुरेव जगत्पतिः ।

BRĀHMAṆA V. 14, 1-8 ;

This Brāhmaṇa deals with the meditation of the Supreme Being in and through the structural pattern of the well-known Gāyatrī Mantra.¹

This *mantra* consists of three octosyllabic lines (*tripadā*). The Brāhmaṇa speaks also of a fourth quarter of the Gāyatrī.² Śaṅkara thinks this refers to the Sun-god as the subject matter of the mantra itself (*asyā abhidheyabhūtam*). But the uniform use of the word 'pada' in the sense of a metrical foot³ throughout this Brāhmaṇa shows that this fourth *pada* too must be identified with a unit of eight component elements, if not syllables, all of them. Madhva's position that this fourth Pada is the Omkāra itself⁴ with its eight organic elements of *a, u, m, nāda, bindu, kalā, śānta* and *atisānta* is, therefore,

-
1. *Om Tatsavitur vareṇyam bhargo devasya dhīmahi.*
Dhiyo yo naḥ pracodayāt.

ॐ तत्सवितुर्वरेण्यम् ।

भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

2. *Athāsyā etadeva turyam darśatam padam paro rajāḥ.*
अथास्या एतदेव तुरीयं दर्शतं पदं परो रजाः ।

(Brh. Up. V. 14. 3)

3. *Etadevāsyā gāyatrīḥ padam pādāḥ.* (S. Brh Up. V. 14. 1)
एतदेवास्या गायत्र्याः पदं पादः ।

4. *Caturthapādo gāyatrīḥ praṇavas samudrīḥ*

(M)

चतुर्थपादो गायत्र्याः प्रणवः समुदीरितः ।

very much to be preferred⁵ as corresponding to the structural pattern of the other three Padas, with their eight component elements (of syllables) Śaṅkara's view that this fourth Pada of Gāyatri is the Sun himself standing "above the dark skies add glowing yonder far higher than everything dark and who has yet become visible as it were by coming into sight" is very superficial as it does not rise above regarding the celestial luminary (or its presiding deity), as the object of meditation thro' the Gāyatri Mantra. It makes the least effort to demonstrate by actual interpretation how it is not the Sun or the Moon or any other terrestrial or celestial body or deity presiding over them which is the object of quest, prayer and meditation by the ancient Rṣis of the Vedic and Upaniṣadic tradition⁶ but the one Supreme Lord or Brahman who indwells in all of them :

*Rco akṣare paramē vyoman
yasmin devā adhi viśve niṣeduh
yastam na veda kimrcā kariṣyati?*

(RV. i.164.39)

ऋचोऽक्षरे परमे व्योमन्
यस्मिन् देवा अधि विश्वे निषेदुः
यस्तं न वेद किमृचा करिष्यति ।

*Indram mitram Varuṇamagnimāhuratho divyaḥ sa
suparṇo garutmān.*

Ekam sad viprā bahudhā vadanti (RV. i, 164.46)

इन्द्रं मित्रं वरुणमग्निमाहुरभो दिव्यः स सुपर्णो गरुत्मान्'
एकं सद् विप्रा बहुधा वदन्ति ।

5. *Akārādyatiśāntāntaḥ praṇavo hyaṣṭākṣaro yataḥ.* (M)

अकाराद्यतिशान्तान्तःप्रणवो ह्यष्टाक्षरो यतः ।

6. *Na tatra sūryo bhāti na candratārakam.* (Muṇḍ. Up. ii,2.10)

न तत्र सूर्यो भाति न चन्द्रतारकं

Bhīṣodeti sūryaḥ.

(Taitt. Up. II.8)

भीषोदेति सूर्यः

Śaṅkara's interpretation, therefore, loses its point. For unless all the three padas are taken to be addressed both severally and collectively to the same person as their object of reference (*abhidheyabhūtam*), it cannot be established that the Sun god is their *abhidheyabhūtam*. In the interest of *ekavākyatā*, the three Pādas too must be admitted to refer to the same *abhidheya*, while giving the fourth pāda full scope to present it in its more comprehensive aspect-as *para-rajāh*. It is, therefore, necessary to agree, that in keeping with the true spirit and intentions of Upaniṣadic philosophy, that meditation on Gāyatrī and its component parts is the actual meditation on the Supreme Brahman present and indwelling in the Sun⁷ and that each Pāda of the Mantra has the same Supreme Brahman, for its subject matter.

The Omkāra standing at the beginning of the Gāyatrī Mantra used for meditation, can justly be termed its fourth Pāda, with its eight component elements corresponding to their eight syllables of a Pāda. While epithets like Āditya or Sūrya may secondarily be taken to denote the minor deities of those names, the Omkāra, happily, is the *inalienable and exclusive name of the Supreme Being and of none else* :

Om ityekākṣaram brahma vyāharan.

(Gītā VIII.13)

ओमित्येकाक्षरं ब्रह्म व्याहरन् ।

Tasya vācakaḥ praṇavaḥ.

(Yoga Sūtra 1.27).

तस्य वाचकः प्रणवः ।

7. *Ya āditye tiṣṭhannādityamantaro yamayati. Yamādityo na veda eṣa te ātmā antaryām! amṛtaḥ.* (Brh. Up. III 7.9)

य आदित्ये तिष्ठन्नादित्यमन्तरो यमयति यमादित्यो

न वेद एष ते आत्मा अन्तर्यामी अमृतः ।

Hence Madhva is on firm ground and on the right track in holding that the entire meditation on Gāyatri is a meditation on the Supreme Brahman present in the Solar orb. The three *pādas* of Gāyatri, consisting of eight syllables each, embody the Lord's Majesty as presiding over the three cosmic planes of *Adhiloḥka*, *Adhiveda* and *Adhyātma*⁸ with His appropriate forms of Vyūha as Aniruddha, Pradyumna and Saṅkarṣaṇa. The fourth Pāda represented by Onkāra, with its eight component elements, denotes the Transcendental⁹ aspect - Vāsudeva-Form of the same Supreme Brahman which is beyond Prakṛti (both *acetana* and *cetana*) and three *guṇas* of Prakṛti (*sattvam*, *rajas* and *tamas*). This Transcendental Form of Brahman tho' present in the yonder Sun is *not physically visible*. It is visible as it were (*dadṛśa iva*) through the splendor of its glory radiating from the Solar orb.¹⁰ The idea is that the Lord's Majesty is only partly revealed through the

8. *Bhūmyantarikṣam dyauḥ ṛco yajūmṣi sāmāni prāṇo apāno
vyāna ityaṣṭākṣaram.* (Brh. Up. V.14, 1, 2, 3)

भूम्यन्तरिक्षं द्यौः ऋचो यजूंषि सामानि, प्राणोऽपानो व्यान इत्यष्टाक्षरम् ।

9. *Etadeva turiyam darśatam padamiti dadṛśaiva hyeṣa paro
rajāḥ.* (V. 14. 3.)

एतदेव तुरीयं दर्शतं पदमिति ददृश इव ह्येष परो रजाः ।

10. *(Sūryamaṇḍalago viṣṇuḥ) turiyam padam. Dadṛśa iva
dṛṣṭaiva Tadadhīnatejahpuñjasya sūryamaṇḍalasya
a dṛṣṭatvāt.* (M)

(सूर्यमण्डलगो विष्णुः) तुरीयं पदम् । ददृश इव दृष्ट इव । तदधीन-
तेजःपुंजस्य सूर्यमण्डलस्य दृष्टत्वात् ।

three Pādas of Gāyatrī.¹¹ The rest of it, and it is much more than what is revealed by the other three Pādas, lies unrevealed to any finite understanding beyond all Prakṛti (*paro rajāḥ eṣa tapati naiva kenacana ōpyam-Brh. Up. V.14.6*). This phrase *paro rajāḥ* has to be understood in a far higher and deeper sense than of "lying beyond the dark skies" - i. e. to say in the sense of transcending the whole domain of Prakṛti and its presiding deity (Śrī or Cetana Prakṛti). Such an interpretation alone will do full justice to the Lord's absolute transcendence; *Adhyupadcsāt* (B.S. 1.3.8), *Viśvataḥ paramam* (Mah. N. Up. XI.2) *Atyatiṣṭhad daśāṅgalum* (RV. X.90.1.d).

Madhva arrives at this interpretation of *Paro rajāḥ* by going into the deeper meanings and nuances of the phrases: *para rajāḥ, tad vai tat satye pratiṣṭhitam, Cakṣur vai satyam, tadvai tat satyam bale pratiṣṭhitam, Prāno vai balam* (Brh. Up. V.14.4).

The Cetana Prakṛti is called *Rajas* - the shining one (*śobhamānā*). As transcending her, the Lord is *para-rajāḥ*. *Rajas* denotes also one of three guṇas of Prakṛti. By *upalakṣaṇa* (extension of significance) it may refer to all the three aspects of Prakṛti and the Lord who is above the sway of Prakṛti is *para-rajāḥ*. The description of being in the region far above *rajāḥ* is significantly applied to Viṣṇu, in one of the verses of the *Rg Veda*.

*Tattvā grṇāmi tavaśamatavyān
Kṣayantamasya raiasaḥ parāke.*

(RV. VII. 100.5)

11. *Varṇatrayātmaprakṛtimat itaḥ sūryamaṇḍale. Guṇatrayātmikām bāhye yato ataḥ sa parorajāḥ.* (M)

वर्णत्रयात्मप्रकृतिमतीतः सूर्यमण्डले ।

गुणत्रयात्मिकां बाह्ये यतोऽतः स परो रजाः ॥

तत्त्वा गृणामि तवसमतब्धान्

क्षयन्तमस्य रजसः पराके ।

The Chief Abhimānidevatā of Gāyatrī is Śrī (Cit-Prakṛti) and the secondary one is Sarasvatī. Both these are established and stabilised in the Lord who is the fourth Pāda of Gāyatrī - (*Saiṣā Gāyatrī etasmin turye pade pratiṣṭhitā*). The three worlds of earth, mid-region and heaven are stabilised in Satya¹² or the deity Śeṣa in whom the Lord stays (Sa-tya). Śeṣa is the Abhimānidevatā of "the eye" of the world-viz. Sūrya. Śeṣa finds stability in Balam (Mukhya) Prāṇa. In this way, the Gāyatrī and its Abhimānidevatās are all rooted in the *Paro-rajāḥ* the Supreme Vāsudeva, who is "Adhyātma" (Lord of all Jīvas.)¹³. The Brāhmaṇa goes on to observe that it is beyond the capacity of finite understanding to comprehend the Lord's Majesty in its entirety. Even the four-faced Brahmā in his released state is able to comprehend only a limited measure of such majesty revealed by the three Pādas of Gāyatrī.

Śaṅkara explains '*Paro rajāḥ*' applied to the fourth quarter of Gāyatrī - as the yonder physical Sun, "above the dark skies". This may be all right so far as the physical Sun is concerned.

12. The term *etat* in *Tad vai etat satye pratiṣṭhitam* refers to the three regions : *Bhūmi*, *antarikṣa* and *dyauḥ* and not to the *Turtya pāda* which does not depend on any other principle.

13. *Ātmanāmudhikatvena Vartamānamadhyātmam.*
Ādhikyārthe adhītyavyayam.

आत्मनामधिकत्वेन वर्तमानमध्यात्मम् ।

आधिक्यार्थेऽधीत्यव्ययम् ।

But as the aim of Upaniṣadic philosophy is to disclose the Supreme Being to our understanding (cf. *Tat tvam puṣan apāvṛṇu satyadharmāya dr̥ṣṭaye* (*Brh. Up.* V.15.1), Śaṅkara's interpretation falls short of the requirements of the crux of Upaniṣadic (*Aupaniṣadam*) *darśanam*, regarding the primacy of the Lord as the *aupaniṣadaḥ Puruṣaḥ*.

The eighth paragraph of the Brāhmaṇa explains how the meditation of the Lord through the Gāyatrī is to be carried out. He is to be meditated upon as *Ekapād*, *dvipād*, *tripād*, *catuṣpād*, *apād* and *Turīyapād*. He is *ekapād* as only a quarter of his majesty is revealed by the first quarter of Gāyatrī and so on in respect of the other two. The term *Catuṣpād*, as applied to the Lord of Gāyatrī has already been explained with reference to the eight component elements of Omkāra. Om is the name of the Lord possessed of infinite attributes. The etymology of Om as the name of the Lord has been given by Madhva in his *AV*: *Otatvavācī hyōṅkāro vaktyasau tadguṇotatām*.¹⁴ Gāyatrī – (the Lord) is also *Apād* (footless) as His majesty cannot be grasped in full by anyone else.

‘ओतत्ववाची ह्योङ्कारो वक्त्यसौ तद्गुणोतताम् ।

14. “Om” is that Being in whom countless attributes have been woven into a unity. The etymology of *om* is from the root *veñ* or *ūyi* – to weave – Read :

‘*Otatvavācī*’ *ityatra veñō vā ‘ūyi’tyasya vā rūpam. An pūrvakatvena ā – ūta iti (ā – ūta iti) vā sthite, guṇe ca otatvavācīti rūpam.*

(Rāghavendra Tīrtha, *NS - Parimala*)

ओतत्ववाची’त्यत्र वेजो वा ‘ऊयी’त्यस्य वा रूपम् ।

आङ् पूर्वकत्वेन आ-उत इति (आ उत इति वा) स्थिते, गुणे च ओतत्ववाचीति रूपम् ।

The Brāhmana concludes with a reverent salutation to the Lord (Vāśudeva) as Gāyatrī. (*Gāyantam trāyate*) represented by Omkāra (the fourth pāda of Gāyatrī).

Namaste turyāya darśatāpādāya parorajase

BRĀHMANA V. 15 :

This Brāhmana consists of four Mantras which form the concluding part of the *Īśāvārya Upaniṣad*. also. Śaṅkara looks upon these mantras as a prayer made to the Sun god himself by a 'Jñānakarma-samuccayavādin' at the time of his death, as the Sun is the fourth pāda of the Gāyatrī - i.e. to say its theme (*abhidheyam*).¹

We have however, seen that this will be a very narrow view to take of the Upaniṣads as *Brahmavidyā* and their technique of Upāsana. It would be a retrograde step for the Upaniṣadic seers to take, to counsel meditation on *minor deities* like the Sun when the Āranyakas themselves had made it clear that "it is the Supreme Brahman that the Bahvṛcas laud in the great *uktha*, (*Brhatisahasra*), the Adhvaryus in Agni, the Chandogas in the Mahāvratā stotra. The wise ones proclaim it to be present in the earth, in heaven, in the wind' the sky, the waters' herbs, trees, the moon and the stars. In all these

1. *Yo jñānakarmasamuccayavādi sa antakāle ādityam prārthayati. Asti ca prasaṅgaḥ Gāyatrīyāsturyaḥ pādo hi saḥ. 'Pūṣan' ityādīni nāmāni āmantraṇārthāni savituh. S. Brh up V. 15).*

यो ज्ञानकर्मसमुच्चयवादी स अन्तकाले आदित्यं प्रार्थयति । अस्ति च प्रसङ्गः । गायत्र्यास्तुरीयः पादो हि सः । 'पूषन्' इत्यादीनि नामानि आमन्त्रणार्थानि सवितुः ।

bring; they declare Him to be existing as Brahman'. (AA. III. 2.3) and put the clock back to Polytheism instead of rising to the worship and meditation of "Ekam sat" under the names of all the other deities, in their fullest primary connotation.

Yo devānām namadhā eka eva (RV. X. 82.3)

As an ardent resuscitator of the Ārya tradition of the Vedic seers, Madhva places this concluding Brāhmaṇa of the V Adhyāya of the *Brh. Up.* also in its proper perspective as the last prayer to be made to the Supreme Lord as the *Sarvāntar-yāmi*, by the good souls who have completed their *Sādhana*s in this life, praying for the direct vision of the Lord (*Yat te rūpam kalyāṇatamam tat te paśyāmi*) and by such others who have already had a direct vision (*aparokṣajñāna*) praying still for the Lord's abundant grace² in lifting the twin veils of *Paramācchādikā* and *Svaguṇācchādikā*, to enable them to reach fulfilment of their *Svarūpānanda* in *Mokṣa*.³

-
2. *Tatreśvarasākṣātkāro nopāsanāmātreṇa bhavati. Nāpi mokṣaḥ sākṣātkāramātreṇā; kintu bhagavatprasādena ityateḥ kṛtopāsanena sākṣātkārārtham, prāptasākṣātkāreṇāpi mokṣārtham bhagavatprārthanamkāryam. Tatprakārapradarśanāya 'hiraṇmayena pātreṇa' iti brāhmaṇam ārabhyate. (Raghu)*

तत्रेश्वरसाक्षात्कारो नोपासनामात्रेण भवति । नापि मोक्षः साक्षात्कारमात्रेण; किन्तु भगवत्प्रसादेन इत्यतः कृतोपासनेन साक्षात्कारार्थं, प्राप्तसाक्षात्कारेणापि भगवत्प्रार्थनं कार्यम् । तत्प्रकारप्रदर्शनाय 'हिरण्यमेन पात्रेण' इति ब्राह्मणमारभ्यते ।

3. Regarding the nature of these two veils see my *Philosophy of Madhvācārya*, Chap. XXII.

For it must be borne in mind that the direct vision of the Lord which leads to Mokṣa (*Mund. Up.* II.2.8) is not to be attained merely by upāsana. Nor is direct vision of God attainable by the sheer power of one's own effort – unless the Lord Himself is pleased to reveal Himself to the devotee.⁴

The first mantra, according to Madhva, conveys that the Lord's resplendent Form (*vapuḥ*) in the Sun lies hidden behind the dazzling orb of the Sun⁵. Seated there the Lord absorbs (*pā*) the waters of the rivers and the seas thro's the solar rays and protects (*tra*) the world from drought, by sending periodical rainfall. Hence the solar orb is figuratively described in mystic etymology as *pātra*. Unless the Lord is pleased to uncover Himself, the devotee cannot see Him. Hence the prayer 'O Pūṣan (endowed with the fulness of the six sovereign attributes) be pleased to disclose Your Form (*svarūpam*) so that Your devotee who bears You⁶ in his heart (*satyadharmā*)⁷ may see You.

4. *Paramātmāparokṣyam ca tatprasādādeva, na Jīvaśaktyā.*
परमात्मापरोक्षं च तत्प्रसादादेव, न जीवशक्त्या ।

(M. BSB. III.2.23. See also *Kaṭha Up.* i, 2, 23)

5. *Sūryamaṇḍalanāmnā tu pātreṇa svamukham Harīḥ.*
Pidhāyoiva jagatsarvam paśyatyamitavikramah. (M)

सूर्यमण्डलनाम्ना तु पात्रेण स्वमुखं हरिः ।

पिधायैव जगत्सर्वं पश्यत्यमितविक्रमः ॥

6. The word 'Satya' here refers to the Supreme Lord Himself. Śaṅkara also says *Satyākhyam Brahma jyotirmaṇḍalena apihitam iva* (*Brh. Up.* C).

7. *Satyam paramātmānam hṛdaye dhārayatīti satyadharmā bhaktah.* (M)

सत्यं परमात्मानं हृदये धारयतीति सत्यधर्मा भक्तः ।

The Lord is then addressed by several other names as the Unique Knower of all (*ekarṣi*) the subduer of all (*Yama*) who warmly accepts His devotee (*Surya*)⁸ whom the fourfaced *Brahmā* (*Prajāpati*) attains closest among *Adhikārin*s.⁹

The devotee now prays to the Lord to enliven (*vyūha*) his (the devotee's) *Svarūpajñāna* (*raśmi*) and widen (*samūha*) his external understanding (*tejah*) so as to enable him to perceive the auspicious Form (*kalyāṇatamam rūpam*) of the Lord (*te*) in all its beauty, commensurate with his own limited powers of understanding - as the same Form of that Person of Infinite perfections (*yo asau Puruṣaḥ*) who is present in *Mukhya Prāṇa* (*Asau*) and who bears the secret names of "Aham" (the undiscardable)¹⁰ and "Asmi" (one having eternal and complete awareness of His own absolute existence and self-consciousness at all times¹¹).

The special mention of *Mukhya Prāṇa* at the end of the principal sentence - *Yat te rūpam kalyāṇatamam tat te paśyāmi*, as the special *Pratika* (base) of meditation of the Lord) over

8. *Ūrīkṛteḥ svabhaktasyāṅgikṛteḥ sūryaḥ. Sūrigamyatvāt vā.*

उरीकृतेः स्वभक्तस्याङ्गीकृतेः सूर्यः । सूरिगम्यत्वात् वा ।

9. *Prajāpater viśeṣeṇa gamyatvāt prajāpātyaḥ.*

प्रजापतेर्विशेषेण गम्यत्वात् प्राजापत्यः ।

10. This fact that "Aham" and "Asmi" are the two secret names of the Lord has been expressly referred to in the *Bṛh. Up.* earlier (V.5.3-4). See also *Chān. Up.* IV.111, 12, 13. *Bṛh. Up.* 1.4.10. *Īśa. Up.* 17. and M's *ĀA* (II. 3. 8) com.

11. 'Asmi' *nityāstitāmānāt nityasatvena pramitatvāt ityarthah.*

‘अस्मि’ नित्यास्तितामानात् नित्यसत्त्वेन प्रमितत्वात् इत्यर्थः ।

and above other Praṭikas like Yama, Sūrya, etc. is due to the special status of Mukhya Frāna as the immaculate deity impervious to the evil influences of the Āsuric forces¹².

Śaṅkara has interpreted the statement *Vāyur anilam amṛtam athedam bhasmāntam sarīram* as a prayer made to the Sun-god at the time of death "May the vital airs in my body get merged in the immortal breath. May the body end in ashes." As it is inevitable that the vital airs of the body join the outer Vāyu and the body is consigned to flames, there is no special need to send up a prayer to that effect. The purpose of a prayer would be more than fulfilled by saying *Vāyur anilam pratigacchatu*. The additional word 'amṛtam' after 'Vāyuh' in the text serves no purpose. As Śaṅkara takes *anila* in the sense of outer (*bāhya*) Vāyu it cannot be treated as *amṛtam* 'Immortal', as stated in the passage. Dr. Radhakrishnan's translation, therefore, 'May this life enter into the immortal breath' is unsustainable. The two references given by Dr. Radhakrishnan to *Bṛh. Up.* III.2.13 and *RV. X* 16.3 do not qualify the word *Vātam* used there (for Vāyu) by any such adjective as *immortal* (*amṛtam*). Outer air cannot by any stretch of the imagination be regarded as *immortal*. 'Immortal' is applicable only to a sentient being and not to insentient entities like outer Vāyu. Baffled by these difficulties, Śaṅkara has shifted the word *amṛtam* from its given place in the sentence *Vāyur anilam amṛtam* to the preceding sentence, to be read as *So'ham asmi amṛtam*, (I am the immortal. Aham and "Asmi)—and after my body falls off, may the vital air in the body become united

12. This fact has already been made clear in the *Udgītha Brāhmaṇa* (*Bṛh. Up.* 1.3). See also *Chān. Up.* 1.2, 7-8.

with the outer Vayu.¹³ This is taking too great a liberty with the text as it is given by the Upaniṣad. Moreover, Vāyu the deity has been described elsewhere in the *Bṛh. Up.* (i. 5. 22) as "the divinity that never sets". (*anantamitā devatā*). The Upaniṣad, therefore, intends to convey some viable proposition by the particular concatenation of the words - *Vāyur anilam amṛtam*. It is for us to find out what it can be. Madhva's suggestion is both helpful and contextually appropriate. The Mystic formula *Yosau asau Puruṣaḥ So'ham asmi* has proclaimed that the Supreme Lord abiding in 'Asu', the deity Vāyu (Mukhya Prāṇa) is "Asmi" - one who has eternal existence (*nityāsttā*) and his eternally aware of such existence of His being. An objection may be raised against this on the ground that as Mukhya Prāṇa (*Asu*) in whom the Lord is said to abide (*Yosau asau sthitaḥ*) is subject to disintegration of his body in Pralaya, how can the Lord who abides in him be taken to be everlasting and having an imperishable auspicious form? This objection is met by showing that as the deity Vāyu, in whom the Lord abides, is himself immortal it follows readily that the Lord too must necessarily be immortal. The word *a - nilam* is accordingly construed in the sense of Vāyu's abiding (*nilaya*) in the Lord (*A*).¹⁴ Vāyu's 'immortality' (*amṛtatva*) is,

13. *So ahamasmyamṛtam iti sambhandhaḥ. Mapa amṛtasya satyasya śarīrapāte śarīrasthaḥ prāṇo vāyuranilam bāhyam vāyumeva pratigacchatu.* (Śaṅkara *Bṛh. up.* 15)

सोऽहमस्म्यमृतं इति संबन्धः । मम अमृतस्य सत्यस्य शरीरपाते शरीरस्थः प्राणो वायुरनिलं बाह्यं वायुमेव प्रतिगच्छतु ।

14. *Adoṣatvāt 'A' ityukto vāyustannilayo yataḥ. Anilam tata evāsāvamṛtam ceti kathyate. Tadaśrayoapi hyamṛtaḥ kimu sākṣāt svayam Hariḥ.* (M)
See also : 'A' in *Brahma (A.A)*

however, to be understood in terms of his retaining his Vṛttijñāna undiminished even in the state of Mahā - Pralaya, even when his physical body has been dissolved then.¹⁵

The devotee who has attained direct vision of the Lord shall pray to Him at the time of his giving up the physical body as follows. "O Lord of infinite attributes (*Om*) and knowledge (*krato*), Be pleased to extend Your boundless grace to me (*smara*) taking my Sādhana into consideration". As the Lord can never 'forget' anything, there is no need for Him to 'remember'. The expression "smara" (*remember*) in the Upaniṣad is accordingly most thoughtfully construed by Madhva to mean - "Be gracious to me."¹⁶

The last mantra "*Agne naya supathā rāye.*" hails the Supreme Lord as Agni - (one who takes up the Liṅgaśarīras of Aparokṣajñānins on their upward journey along the Areirā-dimārga. The prayer runs : O Lord, lead us thro' the auspicious route whence there is no return to Samsāra (*Su-*

अदोषत्वा 'द' इत्युक्तो वायुस्तन्निलयो यतः ।

अनिलं तत् एवासावमृतं चेति कथ्यते ।

तदाश्रयोऽपि ह्यमृतः किमु साक्षात् स्वयं हरिः ॥

15. For details see *Mātariśvādhikaranam* of BS. II. 3. 8 as interpreted by Madhva and my *BSPC*. Vol. II. p. 145.

6. *Bhaktānām smaraṇam Viṣhor nityaṅnaptisvarūpataḥ.*

Anugrahaṇmukhatvam tu naivānyat hiñcīdi syate.

(*M. Isā. Up. C.*)

Naivānyat saṁskāra-kāraṇakam ityarthataḥ (J)

भक्तानां स्मरणं विष्णोर्नित्यज्ञप्तिस्वरूपतः ।

अनुग्रहोन्मुखत्वं तु नैवान्यत्किञ्चिदिष्यते ॥

नैवान्यत् संस्कारकारणकमित्यर्थः ।

pathā) so that we may attain the imperishable wealth (*varā*) of Mokṣānanda. You know all the Sādhanaś (of jñāna bhakti, etc.) performed by us (*Vayunāś*), necessary for the attainment of Mokṣa. Put away from us (*Yuyodhi*) once for all our unwielded load of Prārabdhakarmas which tend to gravitate us to the world of rebirth. In return for your benefaction, we can only offer You our grateful salutations enriched (*bhūyiṣṭhām*) by knowledge and devotion)¹⁷.

-
1. *Bhaktijñānābhyām bhūyiṣṭhām namauktum vidhema.*

(M. Īśa. Up. C.)

भक्तिज्ञानाभ्यां भूयिष्ठं नमउक्ति विधेम ।



ADHYAYA VI

The sixth Adhyāya of the Bṛhadāraṇyaka Upaniṣad consists of five Brāhmaṇas, dealing with the topics of Mukhya Prāṇa Vidyā, Pañcāgnividya, Prajātikarma, Vāmadevayajña and Vamśa.

Brāhmaṇa I :

The Mukhya Prāṇa Vidyā establishes the pre-eminence of Mukhya Prāṇa, the deity, by means of a parable of the dispute among the presiding deities of the senses—Garuḍa, Śeṣa and Rudra (of *manas*) Indra (hearing) Sūrya (sight) Agni (speech) and Varuṇa (semen). A near-parallel version of the parable is to be found in the *Chāṇ. Up.* (V. 1) and in *AA* (II. 1. 4-6)

The dispute is settled by each one of the deities being told to go out of the body, by previous arrangement, by turns. He by whose exit the body ceases to function and by whose re-entry it revives is to be adjudged the pre-eminent (*Jyeṣṭhas, śreṣṭhaśca*). The exit of the other deities makes no great difference to the other activities of the body being carried on normally except the function pertaining to the outgoing one. But when Mukhya Prāṇa prepares to leave, the function of all the other senses and their deities collapse utterly and the body is on the verge of death. The other deities thereupon accept the superiority of Mukhya Prāṇa. In the Bṛhadāraṇyaka version we find that in recognition of his pre-eminence the other deities agree to pay a tribute to Mukhya Prāṇa in the form of Prāṇāgnihotra, consisting of food and raiment, to be performed by Śiṣṭas while having their daily meal by taking five small morsels of food and sipping water. Madhva explains that it is not

that Mukhya Prāṇa lacks food or raiment without this offering. It is only a mark of gratitude to him on the part of the others by offering what belongs to him as the Sūtrātma Prāṇa, controlling the world's movement in accordance with the Lord's will.

Brāhmaṇa III :

The Prajāti-Karma Vidyā shows how good householders can achieve greatness for themselves and their offspring thro' both transitory and permanent rewards in this life and in Mokṣa, by begetting good healthy and pious progeny, if such progeny is conceived and brought forth by parents observing the arduous rites of Upasad-Vrata and the ritual offering of Mantha in the prescribed manner with Āhutis of ghee in the consecrated fire and partaking of the sacramental dough afterwards. The dough (*mantha*) is to be prepared out of ten different cultivated grains (named), mixed with honey, curds and clarified butter and ground into a paste. Āhutis of ghee are to be offered to various deities named and the remaining ghee, each time after the Āhuti, is to be poured on the dough. After the Āhutis, the dough is to be divided into four parts and the Yajamāna takes them in his hand one by one lauding the Supreme Lord present in it as the Ruler of the world (*rājeśāna*) and eats them to the accompaniment of *mantras* (given). After washing and sipping water, he retires to rest for the night laying his body to the west of the fire with his head turned to the east. In the morning after ablutions he prays to the Lord in the Sun and recites the line of teachers who have earlier transmitted this Vidyā to their disciples (named). The power of the dough is such that if some of it is sprinkled on a dried up stump of a tree, it would come to life and put forth branches, leaves and fruit.

Brahmanas II

In the fourth Brahmana deals with marriage laws and the consecration and mantras in a Vedic ceremony, performed with the Lord's assistance right through for the consecration of good progeny. It also deals with other aspects of marriage, conjugal compatibility, selection of partners, etc.

Brahmanas V

Records the genealogy of teachers of Brahmanas right up to Vāya (Svapnoḥ Brahman) and closes with a final salutation to the Supreme Brahman.

Brahmanas II

The Second Brahmana is called *Pāśāṅgavidyā*. This is an eschatological account of the recurring descent of Brahmanas into the mortal world for embodiment, encased in the three subtle elements of *Tatvaṇa*, carrying with them the residual ingredients of their last life *Yajñā*, *Viśā* and *Karma* and their passage through *Prīyā* and *Devavāra*, according to their *Sāthana* and *Svarūpa*. The *Prīyā* (the path of the Father) is called the dark path (*kṛmāṇā*) of smoke, *śakṣināyana*, dark fortnight and night. Those who go up to the world of the moon led stage by stage by the presiding deity of smoke, dark fortnight, night and so on go to the world of *Prīyā* and thence finally to the world of the moon. There the gods get themselves served by these *Jivas* (*bhaktayanti*). After working out the accumulated part of their *karmas* during their sojourn in the world of the moon, these souls descend gradually to the world they had left behind, passing through the worlds of the deities of *Ākāśa*, *Vāyu*, rain, the earth and food. The food eaten by the prospective father of a particular *Jiva* is converted into semen and thro' semen the soul gets lodged in the mother's womb and in due time takes birth. Once again

after death it ascends to the moon's world passing thro' the Pityāna and back again to the world of ascending. There are the three worlds in Kāṇḍavāna. The other four of which with more promising words of Akṣa, Viśvā and Vācaka and Muktāna Karma destined to the Lord, who take one from the body thro' the imperishable of their power and journey thro' Devayāna and go to Brahmaloka passing thro' the worlds of Roṣa, Vāyavīka, Kṣa, Vāyavīka, Vāyavīka, Vāyavīka and reach Vāyavīka (situated near by Vāyavīka). There the Puruṣa-Mūrti of the highest intelligence (Mukhya-Prāṇa) leads them to the world of Cātvarīka Brahman and after their carrying there till the end of the Brahmaloka leads them on to the higher world of Muktāna and to the presence of the Supreme Lord. The high office of conducting the enlightened souls to final Muktāna, after the completion of the journey thro' Devayāna, assigned to Vācaka (Mukhya-Prāṇa) is evidence of his pre-eminence as a special confidence and trust of the Supreme Lord (see M. XV. IV. 3. aṣṭ. 5 and my BSC. III. p. 734). The Brāhmaṇa text asserts categorically that there is no return to rebirth and transmigration of those souls who have journeyed thro' Devayāna to Brahmaloka :

*Te Brahmalokeṣu parāḥ parāvato naanti
teṣāṃ na punarāvṛtīḥ (Brh. Up. VI.15).*

This clear statement affords conclusive evidence that Pañcāgnividyā is a Brahmanīyā in essence in as much as Apunarāvṛtī (no return to rebirth) is the essence of final Muktāna which is attainable only thro' knowledge of the Supreme Brahman.

Śaṅkara is not, however, prepared to accept the position that knowers of Pañcāgnividyā who meditate on the Lord as Satyam in the forests (VI.15) and reach Brahmaloka thro'

Devayāna are freed from transmigration *for ever afterwards*. According to him the Devayāna or Arcirādimārga is intended only for the knowers of Aparā Vidyā and Lower Brahman¹ and *not* for the knowers of Nirguṇa Brahman who have neither utkrānti thro' Suṣumnā or other nāḍis nor have to go anywhere to reach Brahman.

This is quite opposed to what has been established in the Bṛahmasūtra IV.2.17. Śaṅkara, however, explains it away as pertaining to Aparavidyā or knowledge of Saguṇa Brahman and other deities. His mental reservation on this question and his consequent attempt to find room for his Nirguṇa Vidyā in some earlier *adhikaraṇas* of the Sūtras leads to a parody on his part of making the Sūtrakāra's inquiry into Brahman start hopefully with the Nirguṇa Brahman but end most disappointingly with the attainment of the Saguṇa Brahman, *which is not the ultimate goal of Jijñāsā*.

Śaṅkara explains away the statement *Teṣām na punarāvṛttiḥ* as purporting to say that knowers of all Saguṇa Vidyās such as Pañcāgnividyā are bound to return to Samsāra *in another* (next) *Brahmakalpa tho' not in the present Kalpa*. This conflicts with his own other statement that they live in the world of Brahmā *for many Brahmakalpas*². He also refers to a variant reading of the text in another Śākhā with an additional word *iha*

1. *Tasmādaparaviṣayā eva gatiśṛtayah.* (S. BSB. IV. 3.14).

तस्मादपरविषया एव गतिश्चतयः ।

2. *Teṣu brahmalokeṣu prakṛtāḥ samāḥ samvatsarānanekān vasanti—brahmaṇo anekān kalpān vasanti, ityarthah* (S)

तेषु ब्रह्मलोकेषु प्रकृष्टाः समाः संवत्सरानेकान् वसन्ति— ब्रह्मणो
ऽनेकान् कल्पान्वसन्ति, इत्यर्थः ।

(*teṣām neha punarāvṛttiḥ*) and argues on that basis that the text limits the no return of the knowers of Pañcāgnividyā and others to the world of transmigration to the Kalpa in which they have reached Brahmaloṇa, without making such "no return" to rebirth absolute, for ever afterwards. But as Śaṅkara himself construes the words *Parāvato vasanti* in the sense that these Adhikāriṇs reside in Brahmaloṇa for many Kalpas (and not for ever) it would naturally go to establish that at the end of that long period they are bound to return to rebirth. The use of the additional word *iha* to convey this idea would, therefore, be quite unnecessary, for this purpose.

It is clear from a verse quoted by Śaṅkara in his commentary on B. S. IV. 3.11 :

Brahmaṇā saha te sarve samprāpte pratisaṅcāte.

Parasyānte kṛtātmānaḥ praviśanti param padam.

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसङ्चरे ।

परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥

that Saṅuṇopāsakas who have reached the world of Hiraṇyagarbha tarry there till Mahāpralaya sets in. At the end of Mahāpralaya (*parasya ante*) they all enter the highest state of Mokṣa along with Caturmukha Brahmā, after getting further enlightenment during their sojourn there.³ This shows

3. *Mahāpralaye prāpte parasya Hiraṇyagarbhasyānte brahma-lokanivāsinaḥ śuddhadhiyaḥ tatrotpannasamyagādhyaṇaḥ brahmaṇā mucyamānena saha Param padam praviśanti itī yojanā.*

महाप्रलये प्राप्ते परस्य हिरण्यगर्भस्यान्ते ब्रह्मलोका-निवासिनः शुद्धधियः
तत्रोत्पन्नसम्यग्धियः, ब्रह्मणा मुच्यमानेन सह परं पदं प्रविशन्ति इति
योजना ।

(Notes on S. BSB. IV. 3. 11, p. 661, printed at Bharataviṇayam Press, Madras-5). Published by the Kāñci-Kāmakoti Peetha.

that the statement in the *Brh. Up.* about the Jivas' who have journeyed thro' Devayāna never coming back to be born on earth again should also mean that from Brahmāloka they go higher up to final release (*param padam*) after a long stay there and not that they come down to this world for rebirth, in another Kalpa.

The finalisation of the true meaning and intention of the words "*Teṣāṃ neha punarāvṛttih*" in respect of the Pañcāgnividyopāsakas and others as above, gives Madhva the correct clue to interpret the teaching of the Pañcāgnividyā as a *Brahmavidyā par excellence* and explain its bearings on rebirth of Jivas and their redemption from such rebirth.

Accordingly, he is able to see in these five fires of yonder world, Parjanya, this world, man and woman the presence of the Five Vyūha Forms of the Lord as Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. The etymological details of the application of these names of the Lord to the five fires (of Dyu, Parjanya, Ayam lokah, Puruṣah and Yoṣā) and of the fires, their fuel, sparks, etc. in each group, have all been given by him in his commentary with necessary grammatical analysis. For example, Nārāyaṇa is designated as 'Dyu', the resplendent one. Vāsudeva is Parjanya-the creator of the high-placed Brahmā (*param janayati*). Saṅkarṣaṇa is called Pṛthvī as He is wellknown among the gods. Pradyumna is Puruṣa who pervades and fills the whole world (*pūrayet sa jagat sarvam*). Aniruddha is 'Yoṣā' who is loved and sought by all devotees (*jyoṣyo akhilaib*). This way of applying the names of Dyu, parjanya, etc. to the respective forms of the Lord in their plenary and Primary senses of these words for purposes of meditation on the Lord as being present in the

objects denoted by them, does not affect the conventional connotations of those words accepted in wordly commerce.⁴

In like manner the words 'Agni' (fire) *angāra* (coals) *arcis* (flame) *Samit* (fuel) *visphuliṅga* (sparks) connected with each of the five fires are also shown to be primarily applicable to the respective Forms of the Lord present in the things mentioned in the relevant contexts, apart from the things themselves. The Lord is the 'Samit' (the superexcellent) *dhūma* (residing in *dhūma*) who causes all evil-doers to tremble (*dhūtākārāt*) 'arcis' the adored) 'angāra' (who delights in Himself in his own body (and limb), 'Visphuliṅga' (who flashes on the wise ones). He is Āditya who draws everything to Himself, *raśmi* (joy and wisdom)" *ahar* (who cannot be overpowered by any one), *candramā*

4. *Nārāyaṇo dyuṣabdoktaḥ sarvadā dyutihetutaḥ*
Vāsudevastu parjanyaḥ param sa janayedyaṭaḥ.
Saṅkarṣaṇastu pṛthivī prathitātvaṭ sadaiva hi.
Pradyumnaḥ puruṣetyukta pūrayetsa jagadyataḥ (M)
"Tadadhīnam yataḥ sarvam sarvaśabdaistato hariḥ
Mukhyābhidheyastvanyāni tatsaṅgādūpacālataḥ."
'Tadadhīnatvādarthavat' iti bhagavadvacanam.
Samākarṣāditi ca. (M)

नारायणो द्युशब्दोक्तः सर्वदा द्युतिहेतुतः ।
 वासुदेवस्तु पर्जन्यः परं स जनयेद्यतः ।
 संकर्षणस्तु पृथिवी प्रथितत्वात् सदैव हि ।
 प्रद्युम्नः पुरुषेत्युक्तः पूरयेत्स जगद्यतः ।
 "तदधीनं यतः सर्वं सर्वशब्दैस्ततो हरिः ।
 मुख्याभिधेयस्त्वन्यानि तत्संगादुपचारतः ।"
 'तदधीनत्वादर्थवत्'
 इति भगवद्वचनम् । समाकर्षादिति च ॥

(B.S.)

the gladdener), *nakṣatra* (having no overlord). Similarly words like '*Diśaḥ*' *rātriḥ śrotam*, *upastha*, *yonih*, *abhispandoh*, *antah*, *karaṇam* are also explained in their esoteric senses as referring to the Lord.⁵

CONCLUSION

Madhva concludes his commentary on the Bṛhadāraṇyāka Upaniṣad giving expression to his vivid realisation that cosmic life in all its forms and manifestations derives its impulsion from the One Supreme Lord and that all the Vidyās taught in the Upaniṣads are to be construed and practise in the proper perspective of Brahmadṛṣṭi as Brahmadevyās :

"I salute the Supreme Puruṣa, the eternal Paramātman who indwells as the Ruler and Controller of all beings and who is to

-
5. *Ā Samantāt kāśanādākāśaḥ. Samyag vatsān ramayatīti Samvatsaraḥ, Ādīśanāddiśaḥ. Avāntaramādiśatītyavāntara-diśaḥ, ratikaraṇātvāt rātriḥ, Vacanāt vāk, praṇayaṇāt prāṇaḥ, jahāti gamayatīti jihvā, caṣṭa iti cakṣuḥ śṛṇotīti śrotam, Upasthitatvādupasthaḥ; yāpayati nayati ceti yonih abhinandayatīti abhinandaḥ, upamantraṇamantaṭyakaṇam ca sa eva karoti.* (M)

आ समन्तात्काशनादाकाशः । सम्यग्बत्सान् रमयतीति संबत्सरः,
आदेशनादिशः । अवान्तरमादिशतीत्यवान्तरदिशः, रतिकरणात्वात्
रातिः, वचनात् वाक्, प्रणयनात् प्राणः, जहाति गमयतीति जिह्वा, चष्ट
इति चक्षुः शृणोतीति श्रोत्रम्, उपस्थितत्वादुपस्थः; यापयति नयति चेति
योनिः, अभिनन्दयतीत्यभिनन्दः, उपमन्त्रणमन्तःकरणं च स एव करोति ।

be meditated upon thro' the Pañcāgnividyā, the Prāṇa-Vidyā, the Prajāti Karma and through the knowledge of the great line of Teachers of Brahmanvidyā coming down to us from Svayambhu-Brahmā (Mukhya Prāṇa).

*Pañcāgnividyayā caiva tathaiva Prāṇavidyayā.
Prajātikarmanā caiva tathā jñānapradānataḥ.
Ācāryavaṁśavijñānāt yaḥ pūjyaḥ Puruṣottamaḥ.
Sarvāntaryāmiko nityo namastasmai Parātmane.*

पञ्चाग्निविद्यया चैव तथैव प्राणविद्यया ।
प्रजातिकर्मणा चैव तथा ज्ञानप्रदानतः ।
आचार्यवंशविज्ञानात् यः पूज्यः पुरुषोत्तमः ।
सर्वान्तर्यामिको नित्यो नमस्तस्मै परात्मने ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीपूर्णत्रयीशार्पणमस्तु ॥



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